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MORAL AND RELIGIOUS INSTRUCTION

By

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One of the commonest charges levelled against the British system of education in India is that it is godless and that a merely secular system of education cannot but undermine the deeper realities of life. While *prima facie* the criticism appears very true more often than not it is the product of doctrianaire assumptions and do not show any desire to face the actualities of life in India. Christian missionary institutions by the virtue of their very existence do seek to impart Christian religious instruction, but this has been openly resented by many Indians, though personally I feel that some instruction in the Bible in no way militates against any other religion. But the opposition to it implies the lurking prejudice against instruction in any religion except the one in which a pupil is born. Religious instruction is also possible and is being given in those educational institutions, which are definitely sectarian and are founded to cater to the needs of particular communities. But on the whole the number of such schools is very small. We have to deal in actual fact with the numerous government institutions or government-aided institutions, which cater to the needs of all children irrespective of their faith. It is in such schools that we particularly miss any religious atmosphere and yet it is exactly in such institutions that religious instruction is a practical impossibility. The traditional religious neutrality of the British Government in India makes it impossible for them to identify themselves with this or that particular religion. This means that if religious instruction is to be imparted at all, it will have to be imparted in all the religions which might be represented in a school in the persons of different denominational children. Is this financially practicable?

Even assuming that financially it is practicable, is it desirable? People who clamour most about religious instruction are generally those who identify it with some definite creed, which means in practice their own creed. Such people will look upon religious instruction imparted by an average graduate with open suspicion. They would look to their pundits and mullas for "genuine" religious instruction. Unfortunately we know the mentality of these people. They live more by the letter than by the spirit

of their religion. Brought up in their own narrow creed, they know next to nothing about faiths other than their own. Such people generally tend to develop a narrowness of outlook, which revels as much in its own superiority as in running down other religions. Fancy the effect of this in an average Indian school attended by varied classes of Hindus and Mahomedans. One can imagine how the young Hindus bursting with the importance of his own religion will come out of the pundit's class with a sense of superiority, while the Mahomedan student, nursed on the divinity of the Koran will not fail to look down upon the Hindu with a sense of pride or of pity according to his temperament. And what sort of instruction is to be given to the Hindus with their varied religious capacities as laid down in the brutal fact of birth in this or that particular caste? How is the creed of Ram Mohan Roy or of Dayanand Saraswati to be squared with the orthodox Hinduism, which is ever reforming and yet ever succumbing to the behests of castes? Frankly the problem of religious instruction in Indian schools is appallingly difficult. On the whole I think the British Government have acted on a wise intuition that religious instruction will create more problems for them than solve them.

In Europe where there is far greater religious homogeneity such instruction is possible, but even here the rift between the Roman Catholics and the Protestants and again the endless ramifications among the Protestants themselves have made religious instruction a problem. Through private endowments and better organisation the problem has been faced with a certain amount of success. In India such conditions do not exist and render a solution on the lines usually suggested a practical impossibility. But let it not be forgotten that religious instruction in so far as it is based—and is invariably so based—on certain dogmas, finds its most congenial sphere in the children's own home. Religious parents who live a religious life are far more potent, religious influences in the lives of their own children than the learned, but narrow, pundits and mullahs can ever hope to be.

The question of moral instruction stands on a different footing. While here also the practical moral life of the parents and the teachers is the best instruction that can be imparted to the young minds, class room instruction in morality is not devoid of utility, nay, it may even claim to be a necessary adjunct in the development of morality. It has one definite advantage over religious dogmas, viz., that it is essentially capable of a rational interpretation and it would not be difficult to convince even a child's mind as to the importance of observing moral precepts as a social force, as something without which no society can go on.

There are people who believe that moral instruction is not fit to be included in the curriculum of a school. They feel that it becomes dull and fails to create an interest in the student. Many a student can swear to the fact that arithmetic and algebra have been found by them to be exceedingly boring, and yet no educationist has therefore suggested that they should be omitted from the curriculum. The question is not what is interesting to the student. The question is what is desirable for the student, and he would be a bold, if not a foolish, person who would say that morality is not desirable. True, moral instruction by itself does not make any one moral, but moral instruction undoubtedly helps a man to realise why he should be moral and from this he would realise how he must be moral.

It will have to be admitted that moral instruction is a particularly difficult subject to teach. It has to be made interesting, if it is to have the right effect on the young minds. More than this, a heavy responsibility rests on the teacher of morality that he should be clean in his own life. While admitting that

there are many teachers who for one reason or another are not fit to be moral instructors there may be expected to be at least one or two in every school who can be successful in this subject and they are quite enough to give a certain moral tone to their school.

Moral instruction need not be confined to set work in a class room. It can be carried on on the play-field as on the school stage, while the debating society and scouting serve to develop certain moral traits in a very practical form.

It would be justifiable to conclude that moral instruction is both practicable and desirable. Our educational system cannot be exempt from the charge that it has not fulfilled a necessary duty. The subject has not commanded that amount of zest to which it is entitled by virtue of its intrinsic importance. In the meantime a certain moral anarchy has invaded the life of many of our young men. Instruction in English has inevitably brought in English ideas and English influences, which have consciously or unconsciously undermined the traditional faith of Indians, where by sheer unreasoning reaction it has not tended to develop a blind adoration for everything old that exists. Nothing systematic whether in the form of a moral system or a religion has taken the place of the traditional creeds. European atheists have a strength of character and moral earnestness, which are utterly lacking in their pale Indian imitators. English education has given our young men a new sense of patriotism, but not the discipline which alone can make patriotic efforts bear fruit. The negative hatred of the foreigner cannot possibly take the place of a positive love of one's fellow-countrymen whatever their creed or their native province. Mutual jealousy, mutual suspicion, an incapacity to subordinate private ends to public good conceived on broad lines—these are some defects which vitiate our political life.

If the existence of these defects is conceded, does it not point to the need of moral training? If moral instruction gives a theoretical background to our moral life, can it be discarded as useless or as dull? The consuming love of mankind was the burden of the Prophets who in the name of God proclaimed peace and good will on earth. The world has not seen a great prophet who was not the first and foremost a supremely great moral personality. In the lives of the Prophets perhaps we may find that connecting link bewteen moral and religious instruction, which could bring the deeply religious man and the atheist with moral convictions on the same common platform, from which they could be made to see that in the last resort the highest religious injunction: *Love God* is not inconsistent with the highest moral injunction: *Love man.* It might be possible to show how all the great religions meet in their emphasis on the highest moral truths. There we might find a reunion of morality and religion. But this implies a new orientation in matters religious. It implies that there is a religion which transcends the dogmatisms and the self-assumed superiority of this or that particular religion. Zoroaster and Buddha, Christ and Mahomed lived and suffered not for the establishment of this or that *ism,* but for the establishment of the inner unity of men in the divine. This is the highest religion, this is the highest morality. Fools may quarrel about names. But they miss the core of all religion and all morality as so beautifully expressed by the poetic intuition of Coleridge:

> He prayeth well, who loveth well
> Both man and bird and beast.
> He prayeth best, who loveth best
> All things both great and small;
> For the dear God who loveth us,
> He made and loveth all".

EDUCATION OF GIRLS AND SOCIAL EFFICIENCY

By

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In these days when the women of India like their sisters in other lands are making gradual inroads into their realms that were hitherto held sacred by men, thereby claiming equality with them in different walks of life and in these days when they appear in the limelight for their eminence in the cultural professional and political spheres side by side, with men, it is but important and proper that we who are engaged in educating the young directly or indirectly should consider very seriously the sort of education that is extended to the girls of our country and find out how far it satisfies the growing needs of the community in general.

Education means the act or the art of developing and cultivating the various physical, intellectual, aesthetic and moral faculties in an individual, but this term has been given different definitions according to the varying thoughts and necessities of the different periods of its history. The classic definition of education emphasises the social aim and social character of the subject matter with some tendency to subordinate the individual or psychological side or at least to take individual capacity as a pretty definitely fixed thing.

The Renaissance definition alternates between emphatic assertions of individual and equally emphatic recognition of the claims of the new nationalities that were springing up amid the passing of Feudalism. Coming down to the 18th century one finds that the definition of education is individualistic on one side and cosmopolitic on the other. Conception in the 19th century on the other hand at first perpetuated the notion of harmonious and complete development of all the powers of the individual and then reacted to social definitions concerned some times in a nationalistic spirit (Patriotic citizen-ship) some times in terms of industrially efficient service and some times in a somewhat broad and vague philanthropic spirit. At present social efficiency is the favoured phrase of the educationists.

Whatever is the definition given to it throughout the ages or whatever is the part emphasised in it, speaking generally education signifies the sum total of the process by means of which a community or social group whether small or large transmits its acquired power and aims with a view to securing its own continuous existence and growth. If this be so, education must prepare the people for life's opportunity, privileges and duties, as we know for certain that the school of to-day is the training ground for the citizens of to-morrow.

Then what sort of education do we impart to our girls, so as to enable them to be socially efficient and perform their duties as loyal citizens? At present when women are clamouring for equality with men in the different spheres of life, I would be greatly behind times, if I say that girls ought not to get the same education that boys get in their elementary and secondary schools. Women are fighting successfully

or unsuccessfully, but legitimately for equality with men and consequently they are making rapid progress, culturally, professionally and politically as well. In my opinion equality does not lie in the fact that women should ape men and try to do the work that men are entitled to by nature but it means that women as they form one half of the population should endeavour to perform those tasks that are entrusted to them, that is, they should devote their time to become good mothers good house-wives, good managers of the household and successful economics of the home. When they can accomplish these they can very well hope to hold their place and thereby claim equality with men in their life work as useful members of the society. Our women will be greatly benefited, if they follow the example of the noble matrons of Rome and the heroic mothers of Sparta. The influence they wielded over their men-folk was indeed admirable. If the Romans won fame as the conquerors and legislators of the world, it was due to the training they had at home. If the Spartans were noted for their bravery they owed it all through the early education they had at home under their mothers. It is thus they kept up their partner-ship with men.

At this stage let us stop and ask ourselves this question: Are we as educationists giving the girls a special training which equips them to be socially efficient or are we metamorphosing our girls into literary cranks, ignorant mothers and useless members of the community? It is high time we think very seriously of this matter. Women of the older generation often complain that educated girls are a failure as house-wives and poor managers of the house-hold. Also we hear more frequently that education has turned the heads of our girls and made them hanker after costly pleasures and cannot-be-paid-for comforts. Does it mean that we have been forgetful to instil the truth of the famous lines of Pope which runs as follows. *"A little learning is a dangerous thing. Drink deep or taste not the Pierian spring?"* Of course I do not say that this can be taken to mean all girls who go through school, for there are girls who are models in everything that is womanly, but these are a precious few.

From these one can easily infer that education as at present is at fault. Education that is imparted to our girls in the elementary and secondary schools mostly corresponds with that given to boys in such institutions, but with a few exceptions. In secondary schools where the girls are being prepared for the S. S. L. C. Examination the curriculum followed in girl's schools is the same as that of boys. The high school presents a course of studies to girls to equip them for higher studies. The number of girls who avail themselves of this chance is very small, for majority of girls do not generally go beyond the S. S. L. C. class. They stop either to become teachers or to follow other professions subsequently to enter home life, and a greater number than this stop with the middle school. If this then is the case, the education that is imparted to our girls must be entirely on different lines.

In this connection I want to point out how Germany dealt with this problem before the Great War. Education for girls was entirely on different lines from those on which the boys were educated. For example the course of studies offered to girls were:—household-arts including practical cooking and household management; kindergarten, hygiene and care of children which included nursing and civics and economics including visits to philanthropic centers, book keeping, needle work, religion; one of the following languages as it was found necessary, namely, German, French, Latin or Italian, History and Geography, Science, History of Art, Gymnastic, Drawing, Painting, Music. This does not mean that girls had no facili-

ties to equip themselves for higher studies, for those girls who wanted an education equal to that of boys generally attended boys' schools.

In Switzerland where education is more liberal than in any other country in the world, the girls of different cantons receive special education which meet their local necessities and make them socially efficient.

Coming to our own country, we find that there are schools which try to give a special training to girls that is quite different from that given to boys, but this movement towards giving a different course of studies to girls is very young and the time has come for a definite parting of the ways. In these days when India aspires to hold her place among the leading nations of the world, it is very important that her citizens are fully equipped to enable her to realise this aspiration. Citizenship does not mean men alone, but it includes women who must be specially trained to discharge their duties towards her.

Let us consider, therefore, the type of education that women need. You know that in whatever sphere of life a woman shines, her primary consideration is her home and all other interests may be very important, but are only secondary. If in the home then she does her duty well, she has done her best to serve her community, her country and the world at large. Women's sphere of action is the home and it is left to her to make that home a success or a failure. If she is to make it a success she must be well equipped to meet the responsibilities, privileges and opportunities of home life. The best course of studies that is offered to girls must emphasise the instruction in various aspects that make up the household arts.

We must then think seriously of the place that the household arts hold or should hold in education and its various aspects. Before proceeding any further with the subject, we must turn our attention to the definition of the word household-arts.

Various terms have been used to indicate the content of this broad subject to signify its connection with the home and to point the fact that science, fine-art and technical art are fundamental, but the term most in vogue at present are either home economics, household science and arts, household science or household arts.

The English Board of Education as early as 1911 introduced the term 'house-craft' whereas the term 'economics' is perpetuated by the Americans in the American Home Economics Association and is used in many institutions. In the opinion of some people the *household science* and arts would seem to include everything that is required but it is inconveniently long. Moreover, household science does not include the art of application. Household arts on the other hand while it seems to emphasise the practical or the applied side it also implies a scientific and artistic basis. Therefore the last term is coming to common usage in the institutions in many of the leading countries of the world. There are many other suggested definitions, but the term *household* arts covers all that is included under domestic art and domestic science, together with other more recently developed industrial, economic, and hygienic aspects of home activities. In short it teaches the art of right living.

Having considered the definition of the term it is only meet that we should know something of its origin and history, in connection with education. In certain forms the subject has had a long history. Some phases of the subject were advocated even early in the 16th and 17th centuries, when Comenius and in a more general way Luther and many others emphasised the educational value of household activities. In the 18th century it was emphasised by philanthrophists and in the 19th century Pestalozzi and other reformers began actual experimentation for

educational purposes. One of the first things that they did on these lines in England was to introduce needle work in private schools, and in schools where the well-born girls were educated it formed a part of the finishing education which was popular in the 18th century.

The claims for recognition of the domestic arts of cookery, laundry work, house-wifery and needle craft in the curriculum of the schools and colleges received spare attention in Europe before the middle of the 19th century. Even after that date their introduction into any scheme for education of women or girls was for many years gradual, partial and tentative.

During the last fifty years there has been developed a remarkable range of diversified and more or less highly organised course of instruction in primary and secondary schools, technical institutions, training colleges, Universities and all institutions working for social betterment. Consequently courses of instruction were arranged in many countries for rural districts while post school course, residential or other wise provided for the needs of farmers' daughters or girls of leisure classes.

In the United States of America these subjects have received even University recognition in the form of college courses for under and post graduate students. In Germany, Great Britain, Ireland, Norway and Denmark great attention is given to the scientific principles that underlie the practical processes. In the U. S. A. the earliest recognition of this field was given by one Miss Catherine E. Becher, a Pioneer in women's education who published in 1840 a Treatise on domestic Economics for Young Ladies at Home and at school. In England Hannah Moore in the late 18th century had written emphatically on the subject. At present household arts form a definite part of the education of girls in many countries.

From a historical point of view it may be looked upon as the part of the modern movement for an education—a so called practical education which fit people better for daily life. In reality it is an effort to better the home life of the people. But strange to say this movement had its origin outside the school system, yet it was indirectly strengthened in school by the development of the hand work for girls as well as for boys. Gradually people began to realise that systematic school training in home arts was desirable. Then later on they were so fully convinced of their importance that they felt that household-art should be included in the curriculum of schools. This realisation and conviction were the outcome of certain factors of which the most important are as follows:—

1. The growth of preventive medicine and hygiene.

2. The desire to counteract the disintegrating influence of modern industrial and social changes upon home life and industry.

3. The recognition of women's needs in respect of technical and professional training.

4. Attempts to solve the problem of domestic science.

Analysing these facts we find that the aim of instruction in household arts is threefold. First it wants to improve not only the home conditions but also the existing domestic work and methods. Secondly, it aims at solving the problem of domestic service and lastly, aspires to give women vocational and professional training. The countries in Europe try to carry out one or the other of these aims according to their needs. The urgent need of the poorer classes dictated the utilitarian methods in these courses, but now in the secondary schools of the countries of Europe the tendency is to connect them with laboratory work in elementary science and with art studies in the studio; contrary to usual custom the subjects were first introduced in the secondary schools of Russia, Germany and Denmark.

When household arts began to find a definite place in the curriculum of studies for girls in U. S. A. needle work, cookery and house-wifery were prominent. In course of time they felt the need for scientific and artistic foundation and therefore rudimentary principles in Chemistry, Physics and Physiology were taught. Then later the requirements in science were raised. Since the importance of the home for individuals and social welfare has been recognised, emphasis has been placed on the principles and practices that have to do with the proper conduct of the home.

The subject has passed through several stages of development and at present deals with the following fundamental problems connected with home life.

1. THE FOOD SUPPLY.

Under this head it wants to teach girls about production of food, its costs, composition, nutritive value and food sanitation, etc.

2. CLOTHING.

In connection with this the importance of clothing, its cost, and functions, costume in health and beauty and the care of clothes are generally taught.

3. SHELTER.

The important things that the pupils ought to know about this are the cost of building, rents, and taxes, sanitation and simple mechanics and household furnishing for convenience, economy and beauty.

4. HOUSE-WIFERY.

The girls are taught some of the most useful things that make home an attractive and a pleasant place, for they are taught process of cleansing, preserving and renovating all household materials including laundrying.

5. GENERAL MANAGEMENT.

This problem is solved by teaching them about household budget, savings, purchase of household goods, household labour, division and order of work and the state laws that affect the householder.

6. CARE OF THE FAMILY.

Special needs of the individual members as infants, children and the elderly, home care of the sick, family needs, recreation and hospitality, are some of the things that are taught to them. They are also made to feel their responsibility towards their city and State.

7. THE EMPLOYMENT OF WOMEN IN INDUSTRIES.

Under this subject they are to know of the wages, education, and plans of betterment.

Almost all the leading countries of the world have introduced household arts in their institutions in some form or other but it will take a long time for me to deal with the progress of all of them. Therefore, before I close I put down what they do in this connection in the U. S. of America, Great Britain and Germany.

In U. S. A. as in other countries instructions in the household arts originated outside of the school system and its modern form sprang only during the later part of the last century chiefly from the renewed interest in all these lines at the time of the Philadelphia Exposition held in 1876. The work was supported by private funds in classes outside schools. First of all sewing was taught, then special classes in cookery were established and public demonstration and lectures aroused public interest. Consequently cooking schools were started privately in Boston. Later, the Women's Educational Association of Boston voted to support a cooking school and made a contribution towards it. Special institution like the Y W. C. A. summer schools also trained girls and women in household arts. At present the subject has received even University recognition.

In Great Britain references to the importance of domestic economy in the education of well-to-do girls are found in the writings of Hannah Moore, Erasmus Darwin and other educationists even in the 18th century. As in the U S. A. the enterprise was first started in private schools and later was re-

cognised by the Board of Education. In the 19th century when the appalling home conditions of the labouring classes were known, school-kitchens and wash-houses in some industrial schools were started to meet the special needs of the labouring classes. Before long this was found to be very expensive and therefore was not pressed until later. Then practical instruction in cookery under trained teachers was recognised by the Board of Education, cooking centres were started in primary schools and Government grants were made to support this movement. By 1905 domestic subjects like cooking, laundrying work, household managements, needle work, elementary dress-making were introduced in several institutions for girls. At present they form a definite part of the curriculum followed in girls schools.

Germany has also had the same difficulties in introducing household arts, as subjects that are to be taught in girls schools. In 1792 Hippel, the friend and disciple of Kant when advocating Higher education for women drew attention to the need for special training in domestic science on account of its influence on human well-being; but the first efforts made a century ago to arouse the interest in the subject resulted chiefly in the establishment of schools for training servants. When they realised the importance of domestic subjects, gradually cooking classes and sewing classes were started. In some cases girls were taught these subjects for a year or two after they finish their elementary or secondary school education. To-day Germany like other up-to-date countries can boast of well-equipped domestic science laboratories in her girls' schools.

The progress of this movement as manifested in these countries I have mentioned above, the etiquette classes that are a special feature of the girls' schools and colleges of Japan and the model cottage system that is favoured by some of the educationists in connection with the education of girls at present fully justify the importance of household arts as a means by which girls can really hope to become socially efficient.

There is in India, to-day, a great need for such well-organised course of domestic subjects to enlighten our women and girls, in their special sphere of work. Poverty, the bane of many an Indian home, the appalling death-rate of babies, the indescribable ignorance that prevails among women with regard to their own health and that of their children, the management of the home, sanitation, simple forms of hospitality and the use of leisure hours and the utter lack of civic responsibility are to be redressed. Education is the only factor that can remedy all these evils. Then, is it not the legitimate duty of the educationists to provide facilities so that they may fully equip themselves to meet these demands?

At the time when India is agitating for Swaraj and striving hard towards that end and when she feels that the time is come proper to be re-organised as one among other nations, how can she hold her place if more than half of her population is still unequipped to perform even the ordinary duties of life?

Are we going to rest satisfied with a few enlightened women who are usefully serving the country when the majority of them are steeped in utter ignorance?

I appeal to you, therefore, ladies and gentlemen and those that are connected with the educational system of our land to take all possible steps and concert proper measures to re-organise the courses of studies in schools and colleges to suit the needs of the girls of our land who are to be the 'builders' of New India.

PSYCHOLOGY OF PUNISHMENT

By

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INTRODUCTORY

"Saint Louis of France, when he was a small boy, was daily thrashed by his tutor as a matter of discipline. If he did not deserve it at the time it was believed that he might some day, and the punishment was merely payment in advance."

Such was the view regarding punishment. Until quite recently the old saying "spare the rod and spoil the child" was a guiding principle in education. The rod was viewed as an indispensible apparatus at home and at school. Since the time of Arnold, however, there has been a change. Suggestion and not punishment was made the basis of discipline in the school. But such a method results in an attitude of dependency which hinders the development of the personality of the pupil. Hence a further change is being wrought in the more recent past. Perfect freedom and love is made the basis of education. Punishment is stigmatised. It is thought that punishment leads to repression and finally to revolt.

PROBLEM

As always, the pendulum has swung to the other extreme—from punishment for every trifle to no punishment at all. Sympathy and love are advocated as the basis and an unconditional abandonement of punisment.

But there are some reactions of children which could be regulated, at least in the last resort, only by punishment. An attempt will be made in this paper to indicate such reactions, to study the conditions regarding punishment, the methods to be adopted and the mechanism involved.

REACTIONS NECESSITATING PUNISHMENT

The child is born with a certain number of reactions. It learns many more due to the changes in the environment. The function of the parent and teacher is to regulate the reactions from the point of view of the society to which the child will become a member.

Among these reactions there are some which are injurious to the child. The tendency to grasp the objects surrounding may lead the child to go near and meddle with strange dogs, cats, etc., which may hurt it, and to topple down the objects in the house. The tendency to move about may lead it to steps and inclines. Under such circumstances it is not advisable to leave the child to 'natural consequences' as Spencer* would have us do. We could make the the child avoid such stimulation and thus escape harm.

There are again a number of unsociable reactions. For illustration we could take up thumb-sucking, biting the children around, and cruelty to the pets and insects.

In such cases and the like, should persuasion, suggestion and imitation prove ineffective, the reaction ought to be got rid of by punishment.

PRINCIPLES OF PUNISHMENT

Such punishment, however, should be resorted to only with proper precaution. There was much sound reasoning behind the campaign of 'no punishment'. The child was punished not because a new reaction had to be taught to it but because it was a nuisance and was irritating. Hence the child

*Ballard 'The Changing School' P. 3.

reacted not by dislike to the situation which brought about the punishment but by dislike to the person punishing. And as such dislike and hatred were ineffective, repression with all its attendant trouble ensued.

When we want the child to desist from an injurious and unsocial reaction we have to make it avoid the situation. To adopt the terminology of the Behaviorists we have to 'condition' the reaction by associating pain and fear with the stimulus, so that when the stimulus is presented the pain and fear will make it avoid it.

We have to observe some principles to bring about such conditioning of association.

The first principle to be observed, as Pavlov has established by his experiments on conditioned Reflex, is *Immediacy*. The child has to be punished immediately upon the occurrence of the undesirable reaction. Usually when the child responds in an undesirable way instead of spanking it immediately the mother will wait for the Dad to come home and do it. Now two things will result in such a procedure. If the child is young it will have forgotten the situation altogether and the relationship between the act and the punishment will not be established, so that the child will tend to repeat the response in all innocence. Further the punishment will not have for the child the significance which the parent or teacher intends. Being entirely unrelated from its point of view, is it a wonder that the child shows resentment and reacts impudently? A second result is if the child is grown up, the expectation of the punishment will cause fear for a considerably long period and spoil its day. As if this is not exoneration the parent will come and give it a sound thrashing as well.

Thus if the punishment does not immediately succeed the reaction it will not only fail in the intended effect but will bring about difficult emotional complications.

Regularity is the second principle. This is also derived from Pavlov's work and could be formulated as follows: The undesirable reaction must be followed by punishment each time it occurs till it is well conditioned.

The desired effect will never come about if such regularity is not observed. To bring about the association between the act and the punishment the two should occur together everytime. Usually the mood of the parent interferes with this. Sometimes it is punished and sometimes not. The bond between the two will be too weak to bring about conditioning.

The third and the most important principle to be observed with respect to punishment is *Objectivity*. We could consider this under its three aspects as follows:—

(a) The principle of *correction*. Correction and not catharsis should be the motive of punishment. The child is punished usually not because it has committed a mistake but because we are angry. To relieve ourselves of anger and to assert ourselves we set about the task of beating. But our task as parents and teachers is to set the child right. You punish so that the child's behaviour may be corrected. Emotion ought to have no place whatever in this situation. To quote from an unpublished paper on Learning of the writer " . . . . more often the punishment will be a source of giving vent to anger and other personal feelings. This creates in the pupil not only fear but a sense of injustice which may result in revolt, instead of better activity."

(b) Next the punishment must be *adequate*. We must beat the child enough to set it right. But usually when punishment is resorted to we go on beating the child till we are satisfied, the prime object, and the only one of righting the child disappearing. How many times have we not seen the mother and the father going on beating the child till they are wearied. The more resentment the child shows the longer the thrashing. It is the overlooking of this principle that lead to the revolt of the kind and think-

ing educationists to the other extreme of 'no punishment'.

(c) Finally we must ensure *impartiality* in punishing children. Here again for lack of objectivity parents will beat one child more than another whom they like better for other reasons. Children resent such partiality of treatment keenly which will result in hating not only the person punishing but also the child punished less for the same fault.

Hence the necessity of adopting the most objective attitude when punishing the children.

MODE OF PUNISHMENT

One of the reasons for the revolt against punishment concerns the mode of punishment. Flogging and whipping were the means. Using the horse whip for punishing the children was no unusual thing in the days before we imported cars. The cars have done at least this good now—putting the whip out of the reach of the parent. How many canes have not broken under the smarting blows administered to children due to small trifles?

When punishment is advocated in this paper it should not be taken that a case is being made for flogging and whipping. The punishment that is contemplated here is just that which makes the child avoid certain undesirable responses. This could be very effectively brought about by drawing the attention of the child by a deliberate, fairly loud, verbal stimulus. Watson has shown by his experiments with children that any loud sound will cause fear. If seriously you call out to the child not to do the thing it will quit doing. If this happen to be ineffective a deliberate, smart rapping with fingers or pencil will do.

To illustrate the point, a case from the personal experience of the writer could be reported. Mani a little girl of 2 years somehow got into the bad habit of biting the other children when she was offended or disturbed. A clean rap or two upon her lips each time she bit the child relieved her entirely of the habit in a few days.

THE MECHANISM INVOLVED

Let us now inquire into the way in which such punishment will be effective. Two results ensue upon punishment—fear and avoidance.

Negative reactions could be built up by using either of the two or both. Avoidance is a primitive reaction. Whenever some noxious or injurious stimuli are presented every organism reacts by going away from the situation. This is found in the most lowly unicellular organisms as shown by Jennings. A rapping causes this reaction and hence the child avoids the situation which brings about the unpleasant rapping.

Any uncomprehended sudden change in environment brings about fear. This is also a very primitive reaction though not quite as old as avoidance. By calling out with a fairly loud voice you will be making the child afraid of the situation which brings it about and thus react negatively to it.

By following the principles enumerated above the child will be made to fear and avoid the reactions for which it is punished and not the person inflicting the punishment.

Such negative reactions, however, need not be built in a large number. If the child is trained to proper habits of play and manipulation it could be easily kept engaged..

MADURA DISTRICT BOARD AND COMPULSORY PHYSICAL EDUCATION*

By

Mr. P. S. Easwaramurthi Pillai, B.A., L.T,. DIP. IN PHY. EDUCATION,

Director of Physical Education, District Board, Madura.

It is my desire to give a brief account of the compulsory scheme of Physical Education that has been introduced in the Board secondary schools of Madura, since July, 1930. In so doing it will not be out of place if a reference is made to the state of Physical Education in these schools prior to the date with a view to bringing out the important defects, that have since been overcome.

Before the new scheme was introduced, the Physical training activities in the Board secondary schools were carried on with no definitenes of aim or object. Each school had a Drill-master, but he was a man of little or no education and was not technically qualified. The provision for physical training activities was very inadequate and the Drill-master did not have the necessary equipment for his work. Organisation of the major games and athletics suffered to a very great extent from lack of technically qualified teachers in charge of these activities. The calesthenics done were far from satisfactory. The Hygienic, the corrective and the educational values of exercises were unknown to the Drill-master. He drilled the pupils in a few practices all through the school year, because the routine element was the same for all classes, all days and all years. The principles of exercise were more observed in their breach than in the observance. The unfortunate routine elment existed even in games and this killed the play instinct in boys. Hilarious mirth in play was prohibited and instead of affording recreation, play tended to bore the pupils. There were no well laid out playgrounds for the various major games, no qualified teacher to supervise the pupils in play and no adequate budget to meet the needs of these various games.

Consequently very few took part in the games and even where they did, they were not instilled with ideas of fairplay and sportsmanship. Lastly the athletic side was completely neglected. Want of technically qualified men to train boys in the athletic events, properly laid out athletic fields with regular running track, jumping pits, etc., fitted with all the accessories, were the chief drawbacks.

Such was Physical Education in the Board secondary schools about two years ago. The most important step to improve the state of affairs was taken in April 1930 when the Headmasters met in a conference to discuss among other things the introduction of compulsory Physical training in the District Board schools. Mr. S. H. Steele, the then District Educational Officer, suggested to the delegates attending the conference the advisability of passing a resolution recommending the appointment of a specially trained Physical Director to launch a well-conceived scheme of Physical Education from the school year 1930-31. The recommendation of the conference found ac-

*A paper read at the First Physical Educational Conference.

ceptance at the hands of our President and the District Board with the result that from July 1930, a Physical Education Department was opened by the appointment of a Director of Physical Education for all the Board Secondary schools.

Since the creation of this appointment steps are being taken to place the whole subject of Physical Education on a thoroughly sound basis. After visiting every school and studying the whole question, a report was prepared and submitted to the President, District Board, Madura. This report after pointing out the various defects, made valuable recommendations. These recommendations were placed before a conference of Headmasters and the District Educational Officer, Madura, and after discussion a workable scheme was drawn up which has been introduced in all the Board Secondary schools in the District. This scheme is being discussed (in the light of actual experiences) at periodical conferences arranged by the President and wholesome alterations are being made from time to time in the rules guiding the conduct of Physical training activities in the schools.

Under the existing scheme we have made Physical Education compulsory for all boys for one period of 45 minutes every day. The boys of the school are classified according to age, weight, and height into squads of nine and each squad is put under a leader. Suppose there are 30 squads in a school. Every morning six squads will have Physical training and minor games according to syllabus for 45 minutes from 6-30 to 7-15 a.m. These six squads do not take part in the evening activities. The remaining twenty-four squads will assemble on the play ground in the evening during the last period. As the place for Physical training is specially marked out each boy knows his place. The first quarter of an hour is devoted to drill and the next half an hour to various group games like football, hockey, playground ball, volley ball, basket ball, ring tennis, badminton, kho kho, chedugudu, Kilithattu, etc. The principle of rotation is observed and thereby every boy is given an opportunity to play each game at least once in a fortnight. Those who are scouts are exempted from games only for two days in a week.

In addition to these morning and evening classes, special classes are conducted by the Physical training instructor in each school to train leaders and to coach up athlets and representative teams.

There are six periods of teaching work in each school and each period has been cut short by five minutes to make provision for one period of Physical training every day. This period is considered to be the seventh period and attendance of pupils as well as masters on the play ground is made compulsory. Compulsion applies to the masters to the extent that a certain number in turn are required to be in attendance on the play ground during the play period. This is a very important part of the scheme for two reasons:—

(1) The presence of a master will stop all tendency to squabbling and unsportsmanlike behaviour. (2) A master has far greater opportunities to influence the character of the boys during play hours than he has in the class room especially if he himself is an expert.

The greatest obstacle in the way of progress of Physical Education was the absence of adequate budget to meet the needs of the various physical activtities of the school. In order to overcome this, a games fund has been constituted for each school as per G.O. No. 3542 L & M. dated the 4th April, 1930. This fund consists of the games fees collected from pupils according to a revised rate and an equal contribution from the District Board. The Headmaster maintains account in the local Post Office Savings Bank in respect of the Games Fund and operates on it through the Director of Physical Education, District Board, Madura. A

school committee consisting of six members namely, the Sports secretary, the Physical training instructor and four pupils has been formed in every school for the organisation and conduct of sporting activties and for the submission of proposals to the Headmaster regarding the utilisation of the Games Fund. The Director of Physical Education prepares the budget for the Games Fund every year in consultation with the Headmaster and the Games Committee and this budget after being approved by the President, District Board, is closely adhered to.

There is a playground attached to each school. All these have been well laid out with running tracks, playcourts and play fields, and are well equipped. In the newly laid out playgrounds provision has been made for races, high jump, long jump, polevault, shot-put, Chedugudu, kilithattu, kho-kho, ring tennis, Badminton, volleyball, basketball, football, hockey, playground ball, etc. A survey of the playgrounds will show how the various courts have been laid out with a view to utilise all the available space. In order to maintain the playground and sports equipment in good condition a full-time groundsman has been appointed for each school. Since then the playgrounds have improved considerably, steps are being taken to convert each playground into a "Play Park" by planting trees and hedges and thereby making it more attractive and ideal.

Adequate budget and well laid out playgrounds are not the only things required for real progress in Physical Education in schools. More important than these are well qualified and technically trained men. The best purpose of Physical Education will be defeated if Physical Education is imparted by those who, because of lack of culture, have not initiative or personality enough to make the pupils interested in Physical training, who because of low pay consequent on low qualifications have no status enough to make themselves felt as members of the staff and teachers worthy of respect by teachers and taught alike. Therefore in March, 1931, five Y. M. C. A. trained men one for each of the five high schools have been appointed as Physical instructors in the scale of Rs. 50—1—60—1½—75 per mensem. The newly appointed men are put in charge of Physical Education and are responsible for the conduct of all Physical activities of the schools. With the help of the groundsman they keep the playground and sports equipment in good condition always and look to the sanitation and hygiene of the playground and school compound.

Hitherto sporadic attempts were made at the time of the school annual sports, which formed part of the school Anniversary or District Sports, to train the boys in athletics not with very encouraging results either by way of actual performance or by way of training boys for life through instilling in them ideals of self-control, self-restraint and of temperance, of grit and determination of fairplay, etc. Nor was there any regular school or inter-school organisation which controlled athletics and sports with a view to organising and improving athletics and sports in schools so that they can serve the best purpose for which they are instituted. The District Inter-secondary schools sports have, therefore, been revived and under the guidance of our present District Educational Officer Mr. Savur, who is himself a good sportsman, we hope to be able to conduct them in a high state of efficiency. In these sports all the Board schools take part and they score off a number of prizes. As tournaments in various games have not been undertaken by the Inter-secondary school Athletic Association, necessary steps were taken for organising District Board Inter-Secondary schools tournaments in volleyball, ring tennis, and badminton which are the games common to all schools. The cost of the shields to be presented to the winning teams has been sanctioned from District Board funds. The first tournament was held at Usilampatty in January last. There is no

doubt that competitions like this raise the standard of play to a very considerable extent besides developing various social qualities. The Annual Sports is now being conducted as a separate function and special grants are made by the District Board for the purpose.

From these facts you will realise what the Madura District Board has done in the course of the last two years for the cause of Physical Education. The chief difficulty in launching any new scheme does not lie in the designing of an ambitious plan of work but in the actual carrying out of the plan. In carrying out the plan devised for the schools, I had the entire support of Mr. Foulkes, the President, District Board, Madura. But for his personal interest taken in this direction, Physical education would not have been what it is to-day. As regards the Headmasters, they have been giving special attention to the new department and have left no stone unturned to make the Physical education scheme a success. The masters have always been making considerable sacrifices in the best interests of Physical Education. The boys have adopted the scheme with the greatest enthusiasm and our hopes for the future are therefore very bright indeed.

It is not claimed that the scheme introduced in our schools is ideal and that it is without any drawbacks. Our object has been to provide compulsory Physical Education for one period a day for every pupil in the school, under existing conditions, and in this we have succeeded. There are various problems still confronting us The overcrowded syllabus, the under-nourished child inadequate and unsatisfactory medical inspection, unsuitable class hours, lack of individual attention to pupils—these are some of the problems which we have to tackle. Unfortunately we are passing through a period of financial stringency and nothing effective could be done without funds.

In conclusion let me quote what Dr. Gray, M.D., M.P.E., National Y. M. C. A. Physical Director for India, Burma and Ceylon, says in his annual report of the Y. M. C. A. College of Eductaion, Royapettah, Madras, for the year 1930-31 regarding Physical Education in the Board High Schools under the Madura District Board:—

"The ever-widening circles of interest in Physical Education in India have during the past two decades extended to the far limits of the Dominion of India. .. .. Most interesting of all we find that District Boards are now awake to the value of Physical Education and are deputing, for training, men who are to return to them for employment. An outstanding illustration, at the moment is the Madura District Board. Here they have secured the full-time services of a Director of Physical Education as Supervisor and the full-time services of five Instructors of Physical Education, one for each of their five Board High Schools, and they are pushing a vigorous programme.

"We believe that they have made a wise move and one that, while it appears extravagant or possibly expensive at the moment, will ultimately well repay them. Not only in increased efficiency in their school leadership, but in increased health and vitality among their students and in the student's families and hence economically in the community, actually in rupees, annas and pies—through the lessened amount of sickness and ill-health, lessened amount of crime and the need for facilities to take care of it, and the increased efficiency in living, resulting in the increased carrying power of the people. We believe there is nothing more economically sound in public or civil administration than the full promotion of all facilities for the prevention of sickness, the strengthening of the physical and vital forces of a people

"Physical education takes its place gladly right alongside of all the others working in this field of Preventive Medicine and Public health and Hygiene. We congratulate Madura and trust others will rapidly follow suit."

INTELLIGENCE TESTS AND THEIR USES

BY

MR. R. M. SAVUR, B.A., (CANTAB.)

District Educational Officer, Madura.

Every teacher realises the importance of "knowing" the boy whom he is teaching. So far the only way in which the teacher learns something of the boys in his class is by haphazard personal contact, which may mean anything or nothing. In these days when a teacher handles one subject in two or three classes this generally means nothing. If the Headmaster wants to know anything about a particular boy, he has to consult several teachers and in the end he probably learns that "in my subject he is not bad" and nothing more.

So the head and to the assistant master an accurate estimate of a boy's capacity, his potentialities, is essential. The instrument which has been greatly developed and used for this purpose is the Intelligence test. The only test a schoolmaster can use is the group Intelligence Test, because it is easy to administer and easy to score. To use the individual intelligence test, the more accurate and reliable measuring instrument, it requires expert training which is beyond the reach of the average schoolmaster.

Even in so precise an instrument as a micrometer screw gauge there is likely to be an error—the zero error for instance. The group intelligence test is liable to several errors. Therefore I should like to begin with a warning. Do not consider the group intelligence test *infallible* and therefore on the strength of this test alone do not refuse admission to a child to a secondary school. If the test shows a child to be of low intelligence, let him be admitted, but if after a year or two in the class his progress confirms the intelligence test and shows him unfit for secondary education then let him be sent out of the school; for it must be remembered that secondary education is meant only for those of at least average intelligence. Our classes are clogged with boys of inferior intelligence who stick on in spite of detentions. After two or three years in a class the teacher says "He has already been detained twice. So let him be promoted." He is promoted to clog the higher class for another two years, when the same process is repeated. In a properly managed school such boys, obviously unfit for secondary education, should be sent out of the school both in their own interests as well as in the interests of other boys in the school.

But has the headmaster the power to refuse to receive into the school a boy who has been repeatedly detained but persists in rejoining the school at the beginning of every fresh school-year? The Madras Educational Rules say that if a boy sits in the class for so many days at the beginning of the year the Headmaster has the right to demand full fees. But nowhere it is said that the Headmaster has got the right to refuse to readmit a boy whose name has been on the rolls on the last day of the previous school year. It seems to me that a decision on this point would help.

The following is a very sketchy account of the uses to which an intelligence test may be put by the secondary school. Teachers who are interested in learning more about this subject are referred to the series of books by P. B. Ballard—Mental Tests; Group tests of Intelligence; The New Examiner; The Changing School and others.

These are books so interestingly written and in such easy non-technical style that they are as interesting almost as any novel by Edgar Wallace. Every school should possess a set of these books.

The test as a guide to admission. A warning has been given not to use these tests to prevent admission to boys of low intelligence. To this however, there is an exception. Take the case of say a 16 year old boy who seeks admission to the IV or V class of a secondary school. There is a perfunctory examination lasting a few minutes. The boy answers satisfactorily. Does that mean he is fit for the IV Standard? We must remember he wants to reach the VI Form ultimately. He will be 21 when he is in the IV Form. That he is fit for the IV class now does not mean that he has sufficient intelligence to cope with the work of the III or IV Form; for it must be remembered that like physical growth mental growth practically stops by 18 or 19. If this boy is found to be of inferior intelligence then in the interests of every body concerned it is advisable that he should not be admitted to a secondary school. If he wants higher education than the IV standard there is the Higher Elementary School open to him and the VIII Standard is as far as his intelligence will allow him to go. Then why clog the seconadry school with him and spoil 9 year and 10 year old boys by contact with this adolescent who will be an adult before he is half way through school?

Now suppose the intelligence test shows this boy to be of a mental age of 10 or 11. In attainments therefore he may easily be fit for Standard IV or V but he is not equal to a boy whose chronological as well as mental age is 10. He is much inferior in fact to such a boy for while one is subnormal, the other is normal.

Every class of a secondary school is hampered by these subnormals. My intelligence test scores show in several classes and forms 16, 17, 18 and even 20 year old boys with scores less than the average scores of 10 year old boys. Such boys ought never to have been admitted even in their own interests for they are merely wasting their time and money in a secondary school. With more progressive methods we could have been cruelly kind to them by refusing admission. Our secondary schools are meant for the average and the superior. They are not equipped and designed to deal with defectives. That is the work of "Special" schools. That there are none such is a great pity. A universal use of intelligence tests may make the public realise the need for special schools. When that happens future philanthropic educationists may spend a few thousands on starting absolutely necessary "special" schools, instead of spending lakhs on starting superfluous universities.

What then should the Headmaster do when an "overaged" boy seeks admission? He should realise two things. (1) the boy may be normal but have started school very late—e.g., a Moplah boy who joins Standard I after spending 5 years in a "Koran" school. By the time he seeks admission into the V class of a secondary school he may easily be 15 years old. (2) The boy is overaged just because being subnormal he started late and spent 2 or 3 years in each class.

By the use of an intelligence test the Headmaster should discover to which of these two categories the boy belongs. If to the second he should be refused admission. If to the first he should be admitted and given *special attention.* Being normal and also maturer than usual with special attention he could be made to progress 2 years in 1 year or at least 3 years in 2. By a system of individual work or the formation of a class "remove" or special class such boys may be made (rather allowed) to progress rapidly and thus make up for their late start. This is true encouragement of the "backward

classes" not thrusting fee concessions and scholarships on them regardless of their natural capacities. As far as I have been able to see there is nothing in the Madras Educational Rules to prevent a Headmaster from making a boy progress two classes in 1 year or 3 classes in two years up to Form III. In the case of the "normal" overaged boy this can easily be done if he is deliberately allowed to neglect subjects like Elementary Science and History, which are taught on concentric syllabuses and made to concentrate on what I may designate the key subjects—Vernacular, Elementary Mathematics and English. As a matter of fact to a certain extent—a very limited extent we are doing this. Let us be frank and admit that no Headmaster detains a boy who passes in the three key subjects and fails in Elementary Science and History and Geography. Let us be bolder and say to the overaged boy "Ignorance of Elementary Science, and Hygiene and Civics and History and Geography will not affect your progress in Form IV if you are fit for it in the three key subjects; for whether you know anything or not of Elementary Science or History we are going to begin those subjects right from the very beginning in Form IV. So if you are fit for the class in the key-subjects you can follow the class. Therefore concentrate on these subjects and try to reach the standard of Form IV in them as early as possible and thus make up for your late start." That is the sensible thing to do and it will reduce the wastage that is going on in our secondary schools.

Using the test to help boys already in the school. With proper methods the classes must become more homogeneous as we go up the classes. The lowest class will be heterogenous as it will contain inferior, average and superior boys in normal proportions. As from year to year we go on accurately eliminating the inferior the classes must become more and more homogeneous, and the proportion of failures decrease. Unfortunately this does not happen in our schools. Just as many boys fail in the VI Form as in the IV Standard. This is due largely to the highly subjective type of school examinations and faulty methods of classification of pupils. In dividing up a class into two sections practically every one tries to get the two sections as equal as possible in capacity and attainments. If there are 10 superior, 10 average and 10 stupid boys in section A, we must have a like proportion of superior, average and stupid in section B. This leads to a good deal of wastage. Since our method of teaching has the whole class as a unit the teacher follows a pace that will suit the average boys of the class. This pace is too slow for the cleverer boys and too fast for the dull ones. The clever ones soon lose interest in the class work and often become the michievous boys of the class; the dull ones are rusted, become confused and finally give up all effort to keep pace with the teacher. The clever boys are dragged down to the level of the average and the dull ones go to the wall. The suppression of genius that is taking place in our schools is inconceivably great. Instead of one Sir C. V. Raman in a century we should be turning over to the colleges every year dozens of them. In one school alone my intelligence tests have shown half a dozen geniuses (or very near geniuses) who are far below the standard in attainments.

Changing our methods may take a long time. But by using an intelligence test we can sort out the clever boys and put them in one section and the dull ones in another so that one teacher can proceed faster and the other slower than usual and get the best out of the boys. Does the parent pay the teacher to suppress potential genius? The sensible Headmaster would make no odious comparisons by judging of the work of the teachers by the results. On the other hand he ought to say "You are in charge of a section which contains only clever boys. I

am going to fix a passing minimum of 50 or 60% in judging of your work."

Use of the test to help the individual boy. If the Headmaster has a fairly accurate knowledge of the initial capacity or general intelligence of his boys he can decide whether every body is doing his best. If a boy with an I. Q. of 140 does not score more in the annual examination than a boy with an I. Q. of 90 or a 100, he knows definitely that the former is slacking. Then he can investigate causes and help and stimulate the boy to do better. Without this knowledge if both have secured a bare pass we are satisfied. This is obviously wrong because in the superior boy we are helping to confirm slipshod work and laziness. We are helping to build-up undesirable habits instead of habits of keenness and hard work.

Use of the test in deciding promotion of border-lines. A certain amount of injustice is done by our empirical methods of deciding doubtful cases. In the annual examination a boy gets a couple of marks below the passing minimum. We turn to the half-yearly marks and strike an average. If the average of the annual and half-yearly comes to the passing minimum the boy is promoted. Is this correct? Let us look at the case from another point of view. In the half-yearly the boy has done better than in the annual. But the quantity of the subject was very much less than the quantity he was examined in the annual. As soon as the quantity increases the boy falls off. If he is promoted, next year he has not only to learn a larger quantity of the subject but the subject also becomes more difficult. Is the boy capable of coping with the subject which has increased both in quantity and difficulty? Let us take another border-line case and suppose that he gets a couple of marks less than the passing minimum in the half-yearly as in the final. In this case the boy has not fallen off although the quantity has increased. Is he not at least as likely to cope successfully with the higher work of the next higher class as the former case? In such border line cases, a knowledge of the boy's natural capacity helps in reaching a correct decision. Take two boys whose average mark for the year is the bare passing minimum. The intelligence test shows us that one is superior to the other. This means that the inferior boy through dint of hard work has just managed to scrape through as we say while the superior boy in spite of slacking has done just as well. Of the two which is the better fitted for promotion? Obviously the latter because if he works he has the intelligence to cope successfully with the higher class work while the inferior boy cannot work any harder than he has done and so is unfit to deal with the work of the higher class. Promoting the superior but lazy boy and detaining the hardworking dullard may look like putting a premium on laziness and punishing dullness. But is it? perhaps the very easiness of the work might have made the clever boy lazy while more difficult work might stimulate him; on the other hand more difficult work in increased quantities might crush the dullard. With the class as the unit of teaching the teacher goes at a pace calculated to suit the average of the class. Consequently superior boys get into the habit of always working at sub-maximum efficiency. Unless they are given the grade of work which calls forth their best efforts they run the risk of falling into life-long habits of sub-maximum efficiency. At a time like this when our country is in need of creative thinkers, leaders in politics and pioneers in industry, our schools will be doing the greatest disservice to the country by continuing methods which result in the suppression of genius.

Use of the tests in assessing work of teachers. An intelligence test is indispensable for the Headmaster to correctly assess the work of his assistants. Headmasters (and Inspecting officers) have been estimating this teacher as good, the other bad and a third

indifferent merely from an impression of the results of the various classes. This judgment is as likely to be incorrect as correct without an accurate knowledge of the intelligence rating of the classes.

Suppose two men are set to dig pits in different places.. At the end of the day if each has dug 10 c.ft. does it necessarily mean that they have both worked equaly hard? Not unless we know that the soil in both places is of equal hardness. If the ground in one place is 1½ times as hard as the other it means that one has done 50% more work than the other. Similarly if the average of one class is 50 and of the other 40 and if we know that the former class is twice as clever as the latter then we know that the teacher of the class with 40 as the average mark has done much more successful than the other.

So much for two sections of a class in the same year. But what about say the 1st Form of this year and the 1st Form of last year under the same teacher. How can we judge the teacher has done as well this year as he did the last? We cannot be certain that the examinations of the two years are of equal difficulty. In a subject like English or Tamil the text books too might have been changed further complicating the case. In such a case therefore an intelligence test must be supplemented by a standardised achievement test; the combined results of the two only will ensure our correctly deciding whether Mr. A. has done as well this year as he did last year. Unless there is some such accurate means of estimating a teacher's work it will not be possible to keep a teacher up the required standard of exertion from year to year.

SOME DONT'S FOR TEACHERS

(1) Don't think this Intelligence test is infallible. No group test and few individual tests are. Failure in such a group test must be confirmed by an individual test before condemning a boy without a chance to try a secondary school.

(2) Don't tell the boy of the result of his Intelligence test, particularly if it shows him to be a duffer. It may discourage him. Cold water is good only for a bath in the hot weather; it damps enthusiasm and progress. Test results should be told a boy only if he is not doing himself justice and the headmaster thinks such knowledge will stimulate him.

(3) Don't use the test just for fun or out of idle curiosity. Familiarising the boy with the test reduces the value of it as a measuring instrument.

STANDARDISED TESTS

(1)

ENGLISH

PREPARED BY MR. R. M. SAVUR, B.A,. (CANTAB.)

Madras Educational Service.

DO NOT OPEN THIS BOOK UNTIL YOU ARE TOLD

AT ONCE WRITE

Name ... ... *Father's Name or Christian Name* ... ...

School ... ...

Class or Form ... ...

Age .... *Years* .... *Months* *Date of Birth & Year* .. ..

This book contains 6 tests 5 minutes are allowed for each test except test 6 for which 7 minutes are allowed.

Work quickly-*Underline* the right answer. If *any question is too hard miss it* and go to the next one at once.

Test I. Reading.

ஒவ்வொரு கேள்வியை வாசி. ஒரு கேள்விக்கு விடை "ஆம்" ஆனால் "YES" என்ற வார்த்தையின் அடியில் கோடு கிழி; விடை "அல்ல" ஆனால் "No" என்ற வார்த்தையின் அடியின் கீழ் கோடு கிழி; ஒன்றும் தெரியாவிட்டால் "I DO NOT KNOW," அடியில் கோடு கிழி.

Like this:—

(*a*) <u>YES</u> NO I DO NOT KNOW . . . Can men eat?

(*b*) YES <u>NO</u> I DO NOT KNOW . . . Has a rat two tails?

1. Yes No I do not know . . . Do dogs bark?
2. Yes No I do not know . . . Do cats have five legs?
3. Yes No I do not know . . . Can birds fly?
4. Yes No I do not know . . . Is milk black?
5. Yes No I do not know . . . Do men eat eggs?
6. Yes No I do not know . . . Do cats like milk?
7. Yes No I do not know . . . Do rooms have five walls?
8. Yes No I do not know . . . Is the moon green?
9. Yes No I do not know . . . Is it dark in the night?
10. Yes No I do not know . . . Do little girls ever laugh?
11. Yes No I do not know . . . Do birds live in tree-tops?
12. Yes No I do not know . . . Do all cows and goats give milk?
13. Yes No I do not know . . . Do lighted lamps give light?
14. Yes No I do not know . . . Will trees grow without water?
15. Yes No I do not know . . . Can short men too get water from wells?

16. Yes No I do not know . . . Are small birds afraid of cats?
17. Yes No I do not know . . . Do you use your pocket for carrying water?
18. Yes No I do not know . . . Do gentle girls frighten small children?
19. Yes No I do not know . . . Are thieves always caught?
20. Yes No I do not know . . . Does it make you glad to get prizes?
21. Yes No I do not know . . . Is the sky blue?
22. Yes No I do not know . . . Are beautiful women ever brave?
23. Yes No I do not know . . . Do all men pray every day?
24. Yes No I do not know . . . Is a rupee worth more than an anna?
25. Yes No I do not know . . . Can we believe a true man?
26. Yes No I do not know . . . Do little girls become men when they grow up?
27. Yes No I do not know . . . Will a man ever be both hungry and thirsty at the same time?
28. Yes No I do not know . . . Can we see well through thin colourless glass?
29. Yes No I do not know . . . Are wicked people always happy?
30. Yes No I do not know . . . Is it right to act on good advice?
31. Yes No I do not know . . . Are sugar and salt sold in shops?
32. Yes No I do not know . . . Is an insect very different from a mouse?
33. Yes No I do not know . . . Are quickness and endurance good qualifications for an athlete?
34. Yes No I do not know . . . Macbeth; "Has he asked for me?"
Lady Macbeth; "Know you not he has?"
What did Lady Macbeth mean?

STOP—END of Test I.

Test II. Reading words.

பெரிய எழுத்துகளில் இருக்கும் வார்த்தைக்கு, சரியான அர்த்தம் கொடுக்கிற வார்த்தையின் அடியில் கோடு இட்டுக் காட்டு.

Like this:—

(a) A FATHER is a . . . man, woman, boy, child.
(b) FIRE is . . . cold, hot, bad, good.

1. MILK is something to . . . eat, put, drink, give.
2. A DOG is a . . . man, bird, fish, animal.
3. A BALL is something to . . . play, run, eat, like.
4. An EGG is . . . green, black, big, white.
5. A HAND . . . bites, barks, holds, looks.
6. EARS are for . . . looking, hearing, seeing, speaking.
7. A PEN is something to . . . play with, write with, eat, say.
8. WIND . . . blows, walks, runs, prays.
9. A CROW is a . . . man, animal, bird, fish.
10. ASLEEP means . . . awake, afraid, sleeping, walking.
11. AFRAID means . . . angry, frightened, glad, sad.
12. A BEAK is a part of a . . . dog, frog, bird, man.
13. A BEAST is . . . a dog, a man, an animal, a bird.
14. BRAVE means . . . bold, strong, afraid, bright.
15. A BLIND MAN . . . sees, cannot see, cannot hear, is dead.
16. DAILY means . . . bread, every day always, ever.
17. A WHEEL is a part of a . . . hand, arm, wall, cart.

18. A TAIL is part of a . . . story, book, dog, face.
19. ACHE means . . . a pain, a cut, a tooth, an axe.
20. A MOTHER is a . . . woman, child, husband, daughter.
21. AWFUL means . . . joyful, sad, glad, fearful.
22. DOUBLE means . . . false, four times, twice, three times.
23. TEARS come when we . . . smile, cry, drink, eat.
24. NOON means . . . mid-day, mid-night, evening, morning.
25. BREAKFAST is eaten in the . . . afternoon, evening, morning, night.
26. CHAMBER is a . . . house, room, meeting cottage.
27. CREEP means . . . run, move softly, speak loud, sleep.
28. CHIRPING is a noise made by . . . men, dogs, cats, birds.
29. To COLLECT means . . . to earn, to gather, to stop, to pray.
30. ANCIENT means . . . new, cold, young, old.
31. ATMOSPHERE means . . . round, globe, geography, air.
32. To RESIDE is to . . . ascend, dwell, annoy, discover.
33. CONTINUALLY means . . . never, always, many times, once.
34. To RAISE means to . . . rise, get up, lift, drag.
35. NEED means . . . don't, won't, want, ask.
36. REPLY means . . . answer, apply, ask, tell.
37. BROAD means . . . wide, long, high, low.
38. DISTANT means . . . distance, far away, near, further.
39. To REQUIRE means to . . . want, request, desire, return.
40. DAMAGE means . . . injury, payment, cost, money.
41. IMMENSE means . . . dip, raise, immerse, huge.
42. A PHYSICIAN is a . . . gymnasium, doctor, medicine, a kind of drill.
43. DIAGRAM means . . . head-dress, drawing, crown, painting.

44. Write a few sentences telling what is meant by "SCHOOL". Begin the first sentence with the words:—

"School is a..

....

....

....

STOP—END of Test II.

Test III. Sentences.

அடியில் உள்ள வாக்கியங்களில்; ஒன்றுக்குப் பதிலாக இரண்டு. மூன்று, வார்த்தைகள் எழுதப் பட்டிருக்கின்றன. வளைவு கோடுகளுக்குள் இருக்கும் வார்த்தைகளில். சரியான வார்த்தையின் அடியில் கோடு இழு.

Example (a) I (*have, has*) a cat.
(b) The girl has found (*his,her*) dress.

1. Cats (*drinks, drink*) milk.
2. A dog can (*runs, run*).
3. I (*put, puts*) balls (*in, to*) a bag.
4. (*These, This, The*) chalk is white.
5. He (*set, sat, sit*) down on the ground.
6. He (*got, get, go*) milk (*from, of, off*) the farm.
7. All my birds (*fly, flew,flying*) away yesterday.
8. We are (*now, then, their*) playing (*with, of, by*) balls.
9. A man can speak (*but, and, as*) a dog cannot.
10. I have (*make, making, made*) a bag (*by, with, on*) my (*two, too, three*) hands.
11. She spoke kindly to you and (*I, we, me*).
12. Read as (*quick, quickly*) as you can.
13. A child (*love, loves, loved*) its mother and mothers love (*her, their, there*) children.
14. The general, with twenty of his men (*was, were, are*) killed.
15. I have two cows, one red & one white; the red one gives milk but the (*red, white, cow*) gives no milk.
16. The boys (*did, done, does*) their writing well; but the girls have (*did, done, do*) theirs better.
17. Rama (*said, told, asked*) to me "Don't (*tell, say, speak*) your father what I (*spoke told, said*) you."
18. The book has (*lain, lied, laid*) there for weeks.
19. Gopal is (*clever, cleverer, cleverest*) than (*I, me, him*).

20. Our teacher said to me "(*can, could, should*) you write?" and I answered I(*could, can, would*).
21. I (*meet, met, will meet*) a friend yesterday. He asked me if I (*was, had, has*) finished building my house. I replied, "By this date next month I (*shall have, shall, had*) finished it."
22. There was once a (*fish, parrot, boy*) that had learnt to speak; but he could only say the two words "Yes" and "No". He always used them wrongly; and the answer he gave was always the one that was (*expected, unexpected, clever*). One day a kind old woman gave him a ripe plantain and asked, "Polly, do you like me?" The parrot at once answered (*"Polly", "Yes", "No"*)
23. Rama has two coats, one brown, the other blue. He likes the blue one; but he does not like the (*brown, blue, second*) one.
24. Krishna called for me at four O'clock on saturday; but he was an hour late. He should have come at (*five, four, three*) O'clock.
25. There used to be a boy in my class who (*has, was, had*) been continually beating me but now he has left I always stand first in my class.
26. Write as many words as you can which begin with the letter K.

(1) King	(4)
(2)	(5)
(3)	(6)

STOP—END of Test III

Test IV Paragraphs.

கீழே உள்ள கதைகளை விரைவாகவும், ஜாக்கிரதையாகவும் வாசி. பின் வரும் கேள்விகளையும் வாசி. பக்கத்தில் உள்ள விடைகளை சரியான விடையின் அடியிற் கோடிட்டுக் காட்டு.

(1) A man had four sons. The first was Rama,the second Lakshmana, the third Krishna, and the fourth Narayana.

1. Who was the eldest son?	. .	*Krishna, Lakshmana, Rama Narayana.*
2. How many elder brothers had Krishna?	. .	*One, two, three, four.*
3. Who was the youngest son?	. .	*Rama, Krishna, Narayana, Lakshmana.*
4. How many younger brothers had Lakshmana?	. .	*One, two, three, four.*

(2) Tom, Dick, Sam, Bill and Joe were sitting in a line. Tom was at one end and Joe at the other. Dick was next to Tom; and Sam was next to Dick.

1. How many boys were there?	. .	*Three, four, five, six.*
2. Who was sitting next to Joe?	. .	*Tom, Dick, Sam, Bill, Joe.*
3. Who was sitting between Tom and Sam?	. .	*Tom, Dick, Sam, Bill, Joe.*
4. Who was in the middle?	. .	*Tom, Dick, Sam, Bill, Joe.*
5. How many boys were sitting between Joe and Dick?	. .	*One, two, three, four.*

(3) The children in the village of Kamachipuram used to go to a school. The school was next door to Mr. Govindaswami's. The school had four classes and only two rooms. The two lower classes were in one room, and the two upper classes in the other. The teacher in the first room was Mr. Kirshnaswami, in the second Mr. Narayana swami.

Who was the teacher of the first class?	*Mr. Ramaswami, Mr. Krishnaswami, Mr. Narayanaswami, Mr. Govindaswami,*

(4) One day a bee fell into the water. The bee could not swim. A dove saw her rail, and dropped a leaf out of her beak into the water near the bee. The bee crept upon the leaf, and so sailed to the land. One day the same dove was making a nest. A bad boy saw the dove He thought he would throw a stone at her. But just then the bee saw him and stung him on the hand. He jumped away and missed the dove.

1. Who helped the bee?	. .	*The boy, the water, the dove, the stone.*
2. What did the boy want to do to the dove?	. .	*Help her, see her, chase her, hit her.*
3. What made him miss the dove?	. .	*Pain, regret, sorrow, sickness.*
4. Which of them died?	. .	*The dove, the bee, the boy, no one.*

(5) When Rama was a boy he lived in a house on a steep bank above the water. He liked to look across and watch the people on the other side. Sometimes he even went across the low bridge to see some of them. Also he liked to watch the things which floated down in the current.

By the side of what body of water did Rama live when a boy?	. .	*Lake, tank, river, sea.*

(6) Write a few sentences about your own SCHOOL PLAYGROUND, beginning with: "The playground of our school is.......................

STOP—END of Test IV

Test V Spelling.

கீழ்கண்ட வார்த்தைகளில் எழுத்துப் பிசகுள்ள ஒவ்வொரு வார்த்தைக்கும் பின்னால் X என்ற அடையாளமிடு. சரியாய் உள்ள வார்த்தைகளுக்குப் பின்னால் ✓ என்ற அடையாளமிடு.

Like this: (*a*) Box . . . . ✓
(*b*) Dogg X

1. legg . . . .
2. to-day . . . .
3. fil . . . .
4. nite . . . .

5. pen . . . .
6. drenk . . . .
7. bigg . . . .
8. eets . . . .
9. wite . . . .
10. will . . . .
11. neer . . . .
12. smal . . . .
13. watter . . . .
14. school . . . .
15. speek . . . .
16. tail . . . .
17. lesson . . . .
18. doctor . . . .
19. enuff . . . .
20. truly . . . .
21. reech . . . .
22. lovly . . . .
23. piece . . . .
24. comeing . . . .
25. midle . . . .
26. begining . . . .
27. believe . . . .
28. grammar . . . .
29. febuary . . . .
30. brite . . . .
31. decide . . . .
32. beutiful . . . .
33. creature . . . .
34. anser . . . .
35. continually . . . .
36. business . . . .

37. Read this story. UNDERLINE every word that is wrongly spelt. I saw a dog run bye in the streat He came to steel meat and chased the kiten out of the house were it was hideing in a whole.

To-morrow is Wednsday; an a grate number of differrent things are two be soled hear. You must chuse wether you will bye them to-day or next weak. Of course you must pay for what you buy.

38. Now write out the last paragraph only with the correct spelling:—

"To-morrow is W..........................

STOP—END of Test V

Test VI Detecting mistakes.

அடியில் அநேகவாக்கியங்கள் இருக்கின்றன; ஒவ்வொரு வாக்கியத்திலும் தப்பிதங்கள் இருக்கலாம். நீ வாசிக்கும் பொழுது தப்பிதமாய் இருக்கும் வார்த்தைகளுக்கு அடியில் கோடு இழு. கோடிட்ட வார்த்தைகளை எண்ணு. தப்பிதங்களின் எண்ணிக்கைக்கு, வலது பக்கத்திலிருக்கும் இலக்கத்தின் அடியில் கோடு இழு.

மாதிரி:—நீ இரண்டு தப்பிதங்களைக் கண்டு பிடித்திருந்தால், '2' க்கு அடியில் கோடு இழு. தப்பிதம் இல்லாவிட்டால் '0' க்கு அடியில் கோடு இழு.

மாதிரி:—

(a) I has a books .. 0 1 2 3 4   (b) A cow has four legs .. 0 1 2 3 4

a ல் 'has', 'books', தப்பிதமான வார்த்தைகள்; அவைகளின் அடியில் கோடு இழுத்திருக்கிறது ஆகையால் '2' என்ற இலக்கத்தின் அடியிலும் கோடு இழுக்கப்பட்டிருக்கிறது.

b ல் தப்பிதங்கள் இல்லை ஆகையால் '0' க்கு அடியல் கோடிட்டிருக்கிறது.

Now begin:—

1. An man etts an egg .. 0 1 2 3 4
2. Do a bird fly? .. 0 1 2 3 4
3. A cats sits and looks .. 0 1 2 3 4
4. Does dogs bit? .. 0 1 2 3 4
5. A man put his hand in the bag .. 0 1 2 3 4
6. A cat have two years and for leg .. 0 1 2 3 4
7. Small cats are called kittens .. 0 1 2 3 4
8. The sun shine at the day but the moon shines at night .. 0 1 2 3 4
9. Their is no moon and the nites is too dark .. 0 1 2 3 4
10. I have a bird. It fly away and sat on a tree. I called it but it do not come .. 0 1 2 3 4
11. I was write quickly. My mother said, "Why is you write quickly?" .. 0 1 2 3 4
12. He said me 'Shall you come to-morrow?" 0 1 2 3 4
13. Clever childs get prizes .. 0 1 2 3 4
14. Hungry men will eat and thirsty men will drink .. 0 1 2 3 4
15. I have surprised with this; my mother to is surprised with this .. 0 1 2 3 4
16. Rama and Krishna were both good boys, but Rama is the best of the two .. 0 1 2 3 4
17. I have two cats, one brown and the other black; a friend which wanted one choosed and took away the black one .. 0 1 2 3 4
18. John, with twenty of his friends, have gone to the church .. 0 1 2 3 4
19. He worked as quick as he can, yet he has not finished when I left .. 0 1 2 3 4
20. At night, George creeped into a cave where he thought he may sleep safely.He closed the narrow entrance of the cave by a huge rock for to keep out the wild animals .. 0 1 2 3 4
21. Re-write the sentence without mistakes beginning with I.

STOP—END of Test VI

STANDARDISED TESTS

(2)

GENERAL INTELLIGENCE

Name (in full)...

School................................ *Town*..

Class or form..

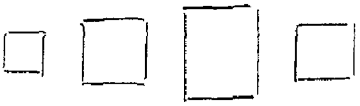
Date of birth.............................. ....

(day, month & year) ....

Test. I சொல்வதைத் தெரிந்து கொள்வது.

1. இந்த வரிக்கு மேலே ஒரு புள்ளி வை.

2. கீழே கண்ட சதுரங்களில் மிகவும் பெரிய சதுரத்தில் பத்து என்பதை லெக்கத்தால் எழுது.



3. கீழே எழுதியிருக்கும் பதத்திலுள்ள அகரங்களை அடி... .. ..அ ர அ
4. இந்த வாக்கியத்தில் இருக்கும் சிறிய வார்த்தையைக் குறி.
5. பத்தொன்பதுக்குப் பின் ஒரு எண் விட்டு அடுத்த எண் எது?
6. ஒரு சிறிய வட்டம் வரைந்து அதற்குள் ஒரு புள்ளி போடு.
7. ஐ என்பது ஔ க்குப் பின்னால் வந்தால் "பின்னால்" என்பதை எழுது. அதல்லாவிட்டால் இருபததாறு என்று எண்ணால் எழுது.
8. ம என்கிற எழுத்தைக் கண்ணாடியில் பார்த்தால் எப்படித் தெரியுமோ அதை எழுது.
9. 6 க்கு மேல்பட்ட இரட்டைப்படை எண்களை அடித்துவிடு. .... .3, 13, 2, 12, 8, 9, 4.
10. 100 கஜம் ஓடுவதைவிட ஒரு மைல் நடப்பதற்கு அதிக நேரமாகுமானால் "மைல்" என்று எழுது. அப்படிஅல்லாவிட்டால் 3X15என்னவென்று எழுது.
11. ஒரு நாய்க்கு இரண்டு மூக்குகளும் ஒரு கண்ணுமிருந்தால் "ஆம்" என்று எழுது. அதற்கு இரண்டு கண்களும் ஒரு மூக்கும் இருந்தால் "இல்லை" என்று எழுது.
21. வாரத்தின் ஒரு தினத்தின் பெயரில் "ழ" வருகிறது. அந்தக கிழமையின் அடுத்த கிழமையின் பெயரிலுள்ள முதல் எழுத்தை எழுது.
13. ஒருமணங்கு வீசையைவிட கனமானால் 'வீசை' என்று எழுது ஒரு சேர்கூட ஒரு பலத்தைவிட கனமானால் வீசைக்குப் பதிலாக "பலம்" என்று எழுது.
14. ஒரு சிறிய கல்லைவிட உனக்கு ஒரு ரூபாய் இஷ்டமாயிருந்தால் "ரூபாய்" என்ற வார்த்தையின் கீழ்கோடு கிழிக்காதே. ஆனால் ஒரு பென்சலைவிட ஐந்து ரூபாய்கள் ஆசையாயிருந்தால் "கல்" என்னும் வார்த்தையின் கீழ் கோடு இழு. .. ..ரூபாய். கல்.
15. டில்லி சென்னை ராஜதானியிலிருந்தால் "ஆம்" என்று எழுது. இல்லாவிட்டால் இந்தக் கேள்வியில் பெரிய எழுத்தாய் **எழுதப்பட்டிருக்கும்** வார்த்தையில் எத்தனை எழுத்துக்கள் இருக்கின்றன சொல்.
16. இசசதுரத்தின் நான்கு மூலைகளுக்கும் ஒன்று, இரண்டு, மூன்று, நான்கு என்று வரைக. அடிப்புறத்தில் இடது பக்கத்தில் துவங்கி, கடிகாரத்தின் முள்ளுகள் எந்தத்திக்கில் போகின்றனவோ அதற்கு மாறாக எண்களை எழுதுக.

17. ஒருபையன் சதுரமான காகிதத்தை எடுத்தான் அதன் மேல்புறத்து இடது மூலையிலிருந்து வலது கீழ்மூலைக்கு ஒருநேர்கோடு இழுத்தான். பிறகு மேல்புறத்து வலது மூலையிலிருந்து இடது கீழ் மூலைக்கு ஒரு நேர்கோடு இழுத்தான். தான் இழுத்த கோடுகளின் வழியே ஜாக்கிரதையாய்க் காகிதத்தைக் கத்தரித்தான். அந்தக் காகிதத்தை அவன் எத்தனை துண்டுகளாகக் கத்தரித்தான்?

18. இப்படிக் கத்தரிக்கப்பட்ட துண்டுகள் எல்லாம் ஒரே உருவமாயிருந்தால் "ஆம்" என்று எழுது. அவை எல்லாம் சதுரமாயிருந்தால் "ஆம்" என்பதற்கு கீழே ஒரு கோடு இழு. அவை முக்கோணங்களாயிருந்தால் "ஆம்" என்பதைச சுற்றி ஒரு வட்டம்போடு. அவை ஒவ்வொன்றும் வேறு வேறு உருவமாயிருந்தால் "வேறு" என்று எழுது

19. ஒரே அட்டைக் காகிதத்துண்டு கீழே காட்டியபடி பல மாதிரியாக வைக்கப்பட்டிருக்கிறது. அது ஒருபக்கம் சிவப்பாயும் மற்றபக்கம் நீலமாயும் இருக்கிறது.

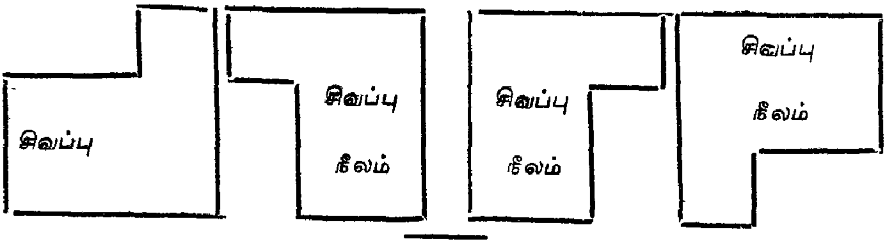
முதலில் வைக்கப்பட்டிருக்கும் நிலையில் சிவப்பு நிறம் மேலே தெரிகிறது. அதே அட்டை மற்ற 3 மாதிரிகளில் வைக்கப்படும்போது எந்த நிறம் மேலே தெரியுமோ அந்த நிறத்தின் கீழே கோடு இழு.

ஒரு ஜவுளிக்கடைக்காரன் தன் வேலைக்காரனிடம் சரக்குகளின் விலையை அவற்றின் மேல் இலக்கத்தில் குறிக்காமல் எழுத்துக்களில் குறிக்கும்படி சொல்லியிருந்தான். அதனால் வாங்குவோர்களுக்கு விலை தெரியாமலிருககும். ரூ. 1 –3—4 விலையுள்ள ஒரு வேஷ்டி வ-து-வா என்று குறிக்கப்படும்; 7 அ 6 பை. விலையுள்ள ஒரு சவுக்கம் கொ/கி என்றும், ரூ. 8/0 விலையுள்ள ஒரு புடவை ள்/ம் என்றும் குறிக்கப்படும் ஞாபகத்திற்கு உதவியாக ஒரு வாக்கியம் உபயோகிக்கப் பட்டிருக்கிறதை அந்த வேலைக்காரன் கண்டுபிடித்தான். அந்த வாக்கியம் என்னவென உன்னால் கண்டுபிடிக்க முடியுமா? (இலக்கணங்களுக்கு நேரே மற்ற எழுத்துக்களைப் பூர்த்தி செய்துபார்)

1 2 3 4 5 6 7 8 9 0

வ .. ..

STOP—END of Test I



Test II எதிர்பதங்கள்.

இரண்டு வார்த்தைகளுக்கு ஒரே அர்த்தம் இருந்தால் "ஒரே" என்னும வார்த்தையின் அடியில் கோடு இழு.

இரண்டு வார்த்தைகள் எதிர் அர்த்தம் உள்ளதாய் இருநதால் "எதிர்" என்னும் வார்த்தையின் கீழ் கோடு இழு.

ஒன்றும் தெரியவில்லை ஆனால் "தெரியாது" என்பதன் கீழ் கோடு இழு.

உதாரணம்:—

(a) பானை, சட்டி .. ஒரே, எதிர், தெரியாது

(b) கெட்ட நல்லவன்... ஒரே, எதிர், தெரியாது

கோடுமட்டும் இழு எழுதவேண்டிய தொன்றுமில்லை

1. ஆம். இல்லை, ... ஒரே, எதிர், தெரியாது
2. குட்டை, நீளம் .. ஒரே, எதிர், தெரியாது
3. வித்து, விதை . ஒரே, எதிர், தெரியாது
4. சூடு, குளிர் .. ஒரே, எதிர், தெரியாது
5. வெள்ளை, கருப்பு .. ஒரே, எதிர், தெரியாது
6. நல்ல, கெட்ட .. ஒரே, எதிர், தெரியாது
7. ஈரமானது, நனைந்தது ஒரே, எதிர், தெரியாது
8. நீண்ட, நீளமான ... ஒரே, எதிர், தெரியாது
9. மேல், கீழ் .. ஒரே, எதிர், தெரியாது
10. வயதான, கிழ . ஒரே, எதிர், தெரியாது
11. கிழக்கு. மேற்கு ஒரே, எதிர், தெரியாது
12. ஸரி தப்பு . ஒரே, எதிர். தெரியாது
13. கீழே, அடியில் .. ஒரே, எதிர், தெரியாது
14 இழு, தள்ளு . ஒரே, எதிர், தெரியாது
15. உலர்ந்த, ஈரமான ... ஒரே, எதிர், தெரியாது
16. தடி, கோல் .. ஒரே, எதிர், தெரியாது
17. பணக்காரன் ஏழை ஒரே, எதிர், தெரியாது
18. பெண். ஸ்திரீ .. ஒரே, எதிர், தெரியாது
19. உயிர்உள்ள, உயிரோடு ஒரே, எதிர், தெரியாது
20. மெதுவான, முரடான ஒரே. எதிர், தெரியாது
21. காணமல் போனது. அகப்பட்டது ஒரே. எதிர். தெரியாது
22. குறை, ஜாஸ்தி ஒரே, எதிர். தெரியாது
23. அழகான, நேர்த்தியான ஒரே, எதிர். தெரியாது
24. அன்பு, கொடுமை . . ஒரே. எதிர், தெரியாது
25. பிரியமான அன்பான ஒரே, ஒதிர். தெரியாது
26 பிறகு, முந்தி ... ஒரே, எதிர், தெரியாது
27. சண்டை, சமாதானம் ஒரே, எதிர். தெரியாது

28. நடுப்பகல் மத்தியானம் ஒரே, எதிர், தெரியாது
29. காலி, நிறைந்த . ஒரே, எதிர், தெரியாது
30. அழுக்கு. அசுத்தம் .. ஒரே. எதிர். தெரியாது
31. பணம், தனம் .. ஒரே, எதிர், தெரியாது
32. முழுமை, பாகம் .. ஒரே, எதிர், தெரியாது
33. இளமை முதுமை . ஒரே, எதிர், தெரியாது
34. அகம். உள்ளே . ஒரே. எதிர், தெரியாது
35. பொன், தங்கம் . ஒரே, எதிர், தெரியாது
36. நினைவு, மறதி .. ஒரே, எதிர், தெரியாது
37. ஸந்தேகம், நிச்சயம் .. ஒரே, எதிர், தெரியாது
38. அடக்கம், தாழ்வு . ஒரே. எதிர், தெரியாது
39. வடகிழக்கு, தென் மேற்கு . ஒரே, எதிர், தெரியாது
40. சாய்ந்த, நிமிர்ந்த .. ஒரே, எதிர், தெரியாது
41. கெட்டியான. போலான . ஒரே, எதிர், தெரியாது
42. தாழ்வு, உயர்வு . ஒரே, எதிர், தெரியாது
43. முடிந்த, அரைகுறையான ... ஒரே, எதிர், தெரியாது
44. பொய், கபடம் ... ஒரே, எதிர், தெரியாது
45. களைத்த, பலஹீனமான .. ஒரே, எதிர், தெரியாது
46. பணக்காரன், ஐசுவரியவான் .. ஒரே, எதிர், தெரியாது
47. மலிவான, செலவில்லாத .. ஒரே, எதிர், தெரியாது
48. அபூர்வம். அருமை .. ஒரே, எதிர், தெரியாது
49. முறமுறப்பு, வழவழப்பு . ஒரே, எதிர். தெரியாது
50. மெலிந்த, தடித்த .. ஒரே, எதிர். தெரியாது
51. உனக்கு இன்னும் எத்தனை எதிர்ப்பதங்கள் தெரியுமோ அத்தனை ஜோடியாக எழுது.

1. காய்ந்த—ஈரமான
2.
3.
4.
5.
6.

STOP—END of Test II

Test III ஒற்றுமை.

மேல்வரியிலுள்ள மூன்று பொருள்கள் எவ்வகையில் ஒத்திருக்கின்றன எனக் கண்டுபிடி. பிறகு அதன் கீழ்வரியில் உள்ள மற்ற நான்கு பதங்களையும் பார்த்து அவைகளில் முதல் மூன்றைப்போல் உள்ள இரண்டு பொருள்களை மாத்திரம் கீழே கோடிட்டுக் காட்டு.

இம்மாதிரி —(a) சுப்பன், ராமன். கிருஷ்ணன் (எல்லாம் ஆண் பிள்ளைகளுடைய பெயர்கள்)
கோவிந்தன். லட்சுமி, கோபாலன் ருக்மணி.

(b) செகப்பு, பசசை. மஞ்சள் (எல்லாம் வர்ணங்களுடைய பெயர்கள்.
புஸ்தகம், நீலம், புல். ஊதா.

(1) ஒன்று, மூன்று, ஐந்து, (எல்லாம் ஒத்தப்படை எண்கள்)
எழு, 8, ஒன்பது, 10.
(2) மாம்பழம், வாழைப்பழம். கிச்சிலி (பழங்கள்)
கொய்யா, சீத்தா, தண்ணீர், ரொட்டி.
(3) நாய், எலி, பூனை (இவை என்ன?)
பெட்டி, கல், குதிரை, பசு.
(4) ஜானகி, அலமேலு, மீனாட்சி
காமாட்சி, லட்சுமணன் ருக்மணி சின்னப்பன்
(5) குப்புசாமி, ராமசாமி, சதர்சாயப்
ஆண், அப்துல்லா, பொன்னன். பெண்.
(6) திங்கள். புதன், வெள்ளிக்கிழமை
செவ்வாய், தை, கோடைகாலம், சனிக்கிழமை
(7) காகம், குருவி, கோழி
மீன், குதிரை, புறு, கிளி
(8) ரோசா, மல்லிகை, பூவரசு
அரளி. முல்லை, கம்பளம், கிச்சிலி
(9) மசி, கரி, கண்மை
தார், கண்ணாடி, சுண்ணாம்பு, கரும்பலகை
(10) நாற்காலி, மனை, மேசை
உறை, தரை, கட்டில். அலமாரி
(11) கத்தி. கத்திரிக்கோல். கோடாரி
கரண்டி, அரிவாள். கொடுவாள், சுத்தி
(12) பால், கடிதாசி. பஞ்சு
சுண்ணாம்பு, மிளகு, வெண்ணை, மிளகாய்
(13) தொப்பி, சட்டை, வேஷ்டி
கோல், தலைப்பாகை சொக்காய், குடை
(14) நெல், ராகி, சோளம்
கம்பு, புளி, கோதுமை, மாமிசம்
(15) முத்து, பசசைக்கல், நீலக்கல்
தங்கம், வைரம், கிரீடம். சிவப்பு
(16) வண்டி, ஜட்கா, ரயில்
மோட்டார், விமானம். குதிரை, ரேக்ளா
(17) கணக்கு, இலக்கணம், செய்யுள்
டிராயிங், பந்து, பாட்மின்டன், பூகோளம்
(18) பொன், இரும்பு. வெள்ளி
ஈயம், மரம், வைரம். செம்பு
(19) லாந்தல், விளக்கு. மெழுகுவத்தி
தீபம், மாலை, தீவட்டி, பகல்
(20) லட்டு, ஜிலேபி, மைசூர்பாகு
பாயாசம், பகோடா சாம்பார், சர்க்கரை

(21) தோலா, சேர், மணங்கு
பலம், அடி, அங்குலம், வீசை

(22) துப்பாக்கி, வில், பீரங்கி
உளி, வேல், மரம், வாள்

(23) நாழிகை, மணி, விநாடி
நாள், ஜாடி, ஜாமம், ஜாதகம்

(24) கண்டு, நண்டு, தண்டு
வண்டு, சாகரம், மண்டு, நகரம்

(25) சந்தோஷம், கோபம், பயம்
ஞாபகம், அன்பு, விரோதம், வழக்கம்

(26) வெவ்வாறான ஜீவப்பிராணிகளின் பெயர்கள் எவ்வளவு எழுதமுடியுமோ அவ்வளவு எழுது.

1.
2.
3.
4.
5.

STOP—END of Test III

Test IV.

அடியிற் கண்ட வாக்கியங்கள் சரியான முறையில் இல்லை. அவைகளைத் திருத்தி எழுதினால் என்ன கருத்து ஏற்படுமென அறிந்து, அவ்விஷயம் உண்மையானால் "உண்மை" என்னும பதத்தின் கீழ் கோடு இழு. உண்மை இல்லாவிடில் "தப்பு" என்னும் பதத்தின்கீழ் கோடு இழு. ஒன்றும் தெரியாவிடில், "தெரியாது" என்ற பதத்தின் கீழ் கோடு இழு.

உதாரணம்:—1. தெரியும் நீந்த மீனுக்கு
உண்மை, தப்பு, தெரியாது

2. உண்டு குதிரைகளுக்கு கொம்பு
உண்மை, தப்பு, தெரியாது

(1) வத்தி எரியும் மெழுகு
உண்மை, தப்பு, தெரியாது

(2) முடியாது பட்சிகளுக்கு பறகக
உண்மை, தப்பு, தெரியாது

(3) கருப்பானால் பாலும் பசு கருப்பாகும்
உண்மை, தப்பு, தெரியாது

(4) கொடுக்கப்பட்டிருக்கின்றன நமக்கு பார்ப்பதற்கு கண்கள்
உண்மை, தப்பு, தெரியாது

(5) காண்பதில்லை பிள்ளைகள் ஒருபோதும் கனா
உண்மை, தப்பு, தெரியாது

(6) பிணமும் என்றால் திறக்கும் பணம் வாய்
உண்மை, தப்பு, தெரியாது

(7) உண்டாகும் நல்ல வாசிப்பதினால் புஸ்தகங்கள் சந்தோஷம்
உண்மை, தப்பு, தெரியாது

(8) எதிராக பாய் ஜலத்தின் கப்பல்கள் மீது உள்ள காற்றுக்கு செல்லும்
உண்மை, தப்பு, தெரியாது

(9) இருக்கும் குடிப்பதற்கு கடல் ருசியாக நீர்
உண்மை, தப்பு, தெரியாது

(10) எட்டியது வாய்க்கு கை இல்லை எட்ட
உண்மை, தப்பு, தெரியாது

(11) உண்டாகும் பால் புஷ்டி குடிப்பதால் தேகம்
உண்மை, தப்பு, தெரியாது

(12) ஆகிறார்கள் சிறிய வளர்ந்த பெண்கள் பிறகு மனிதர்கள்
உண்மை, தப்பு, தெரியாது

(13) நேரத்தில் தேக சுகம் தூங்குவதால் இரவு அதிகப்படும் நன்றாக
உண்மை, தப்பு, தெரியாது

(14) போது உஷ்ணம் முடியாது சூரியநல்ல பெய்யும் தாங்க மழை
உண்மை, தப்பு, தெரியாது

(15) தூற்றிக் காற்று போதே வேண்டும் உள்ளபோது கொள்ள
உண்மை, தப்பு, தெரியாது

(16) ஓடுகின்ற சென்னை கிழக்கிலிருந்து எல்லா ராஜதானியில் நதிகளும் மேற்கே
உண்மை, தப்பு, தெரியாது

(17) சாதாரணமாக அடிக்கிழிக்க கோடு நாம் நேர்க் உபயோகிக்கிறோம் கோலை
உண்மை, தப்பு, தெரியாது

(18) இல்லாத பெயர் என்று பணம் ஜனங்களுக்கு அதிக ஏழைகள்
உண்மை, தப்பு, தெரியாது

(19) உழைப்பவர்களுக்கு வேண்டும் அதிக பட்டு கொடுக்க சம்பளம் பாடு சொல்ப
உண்மை, தப்பு, தெரியாது

(20) சொன்ன ஒரு பிள்ளைகள் போதும் தாய் கேட்க தந்தையர் கூடாது படி
உண்மை, தப்பு, தெரியாது

(21) சாதாரணமாக உள்ள விரோதிகள் கர்வம் அநேக மனிதர்களுக்கு இருப்பார்கள்
உண்மை, தப்பு, தெரியாது

(22) ஒருபோதும் பணக்காரனைப் சாப்பிட வயிற்று இல்லாதவன் எரிச்சல் பார்த்து படமாட்டான்
உண்மை, தப்பு, தெரியாது

(23) நன்றாக பல கவனிக்க ஸ்திதியில் பாடங்களை ஹீன தேக முடியாது
உண்மை, தப்பு, தெரியாது

(24) திருப்திகரமாக கஷ்டம் ஒவ்வொரு நாம் செய்வது காரியத்தை எல்லாருக்கும்
உண்மை, தப்பு, தெரியாது

(25) அவர்களில் வேலையில்லாமல் கூச்சப்படுவதால் செய்ய அநேகர் படித்தவர்கள் கை தவிக்கிறார்கள் தொழில்
உண்மை, தப்பு, தெரியாது

(26) மேற்கண்ட வாக்கியங்களில் உள்ள வார்த்தைகளைச் சரியான முறையில் 1 முதல் வரிசையாக எழுதுக.

STOP—END of Test IV

Test V வாக்கியங்களைப் பூர்த்திசெய்வது

கீழ்கண்ட வாக்கியங்களில் ஒரு வார்த்தைக்குப் பதிலாக இரண்டு அல்லது மூன்று வார்த்தைகள் இருக்கின்றன பிறைக்கட்டுகளுக்குள் காணப்படும் வார்த்தைகளில் கீழே கோடு இடு.

உதாரணம்:—1. அந்தப் பையன் (அவனுடைய, அவர்களுடைய) கையை நறுக்கிக் கொண்டான்.

2. அந்தப் பெண் (~~அவனுடைய~~, அவளுடைய) பாவாடையைத் தேடி எடுத்தாள்.

(1) பஞ்சு (வெண்மையாக, ~~கறுப்பாக, சிவப்பாக~~) இருக்கிறது. ஆனால் கரி (~~வெண்மையாக~~, கறுப்பாக, ~~சிவப்பாக~~) இருக்கிறது.

(2) ஒரு (பட்சமுள்ள, நெட்டையான, குட்டையான) மனிதன் மிருகங்களிடம் (அடிக்கடி, எப்போதும், ஒருபோதும்) கொடுமையாக இருப்பதில்லை.

(3) கோடைகாலத்தில் (உஷ்ணமாக, குளிர்ச்சியாக, அழகாக) இருக்கும் ஆனால் (சூரியன், நெருப்பு, மாரிகாலம்) (உஷ்ணமாக, குளிர்ச்சியாக அழகாக) இருக்கும்.

(4) ஒரு செம்படவனை நான் (வயலில், கோவிலில், குளத்தில்) பார்த்தேன். அவன் கையில் (வலை, கோடரி துடைப்பம்) இருந்தது.

(5) ஞாயிற்றுக் கிழமைக்குப் பிறகு திங்கட்கிழமை (வழக்கமாக, எப்போதும், சில சமயம்) வருகிறது. மாதத்தின் முதல் நாளில், (எப்போதும், சில சமயம், வழக்கமாக) மழை பெய்கிறது. ஆதலால் ஜனங்கள் (எப்போதும், சில சமயம், வழக்கமாக) குடை எடுத்துச் செல்வார்கள்.

(6) பொங்கல் பண்டிகை (எப்போதும், சில சமயம், வழக்கமாக) தைமாதம் வருகிறது, ஆனி மாதம் பிறந்த குழந்தைகள் (சில சமயம், சாதாரணமாக, எப்போதும்) தை மாதம் இறந்து விடுகின்றன. பலவீனர்களைவிட பலிஷ்டர்கள் (சில சமயம், எப்போதும், வழக்கமாக) அதிக நாள் ஜீவித்திருக்கிறார்கள்.

(7) ராணி எப்படி ராஜாவின் (மனைவியோ, சகோதரியோ, மாமியோ) அப்படியே தாய் (அண்ணனுடைய, மாமனுடைய, தகப்பனுடைய) மனைவி ஆவாள்.

(8) வெள்ளைக்கு கருப்பு எவ்விதம் (எதிரிடையோ, சரியோ, வித்தியாசமோ) அவ்விதமே தீமைக்கு எதிரிடையானது (நன்மை, வெள்ளை, கசப்பு)

(9) பென்சில் (எழுத, வெட்ட சீவ) உபயோகப்படுவதுபோல் (கோடரி, கத்தி, பென்சில்) வெட்ட உபயோகப்படும்.

(10) தகப்பனுக்கு மகன் என்ன முறையோ அவ்விதமே தாய்க்கு (மனைவி, பெண், வேலைக்காரன்) முறை ஆகும். இருவிதங்களிலும் முதல்வர் இரண்டாமவருக்கு (மனைவி, பெற்றோர், மக்கள்) ஆகும்.

(11) மலைக்கும் (குகைக்கும், மடுவிற்கும், தூணுக்கும்) போல், நெட்டைக்கும் (பசைக்கும், குட்டைக்கும், குளிர்ச்சிக்கும்) ஆகும்.

(12) கீழ் கண்டவைகளைப் பின் வருமாறு ஒற்றுமைப்படுத்திச் சரியான வார்த்தையின் கீழே கோடிட்டுக் காட்டு.

உதாரணம்:—(ஒன்று, மூன்று, இரண்டு) : நாலு : : பத்து: இருபது இரண்டுக்கும் நாலுக்கும் போலவே பத்துக்கும் இருபதுக்கும்.

1. (நூல், தோல், இலை): செருப்பு : : துணி: சட்டை
2. (எலி, மலை, பழம்) : பூனை : : மான் : புலி
3. சிறியது: பெரியது : பூனை: (மாங்காய் யானை கல்)
4. பட்சிக்கு: சிறகு : ஆட்டுக்கு: (நூல் மயிர். தோல்)
5. பகல்: இரவு: : வெளிச்சம் : (மின்னல், இருட்டு, தீபம்)
6. நாற்காலி: உட்கார்வது : : (கட்டில், மேஜை, திண்ணை): தூங்குவது
7. வில்: அம்பு: : துப்பாக்கி: (குண்டு, மணி, ஊசி)
8. ஆதி: அந்தம்: : ஆரம்பம்: (மத்தி, முடிவு, கால்)
9. சுகம் : துக்கம்: : வேலை : (வருத்தம், சோம்பல், ஆபத்து) இம்மாதிரியே இன்னும் சில உதாரணங்கள் நீ யோசித்து எழுது.

1.
2.
3.
4.
5.
6.

STOP—END of Test V

Test VI காரணம் கண்டு பிடித்தல்.

கீழ்கண்ட வினாக்களுக்கு மூன்றுவித விடைகள் கொடுக்கப்பட்டிருக்கின்றன. சரியான விடையின் கீழ் கோடு எழுதிக் காட்டு.

உதாரணம்:—நாம் ஏன் கடிகாரம் உபயோகிக்கின்றோம்?

(1) ஏனென்றால் அவைகள் அழகாயிருக்கின்றன.

(2) <u>ஏனென்றால் அவைகள் நேரம் காட்டுகின்றன.</u>

(3) ஏனென்றால் அவைகள் மணி அடிப்பதைக் கேட்க சந்தோஷமாயிருக்கும்.

1. குளிர்காலத்தில கம்பளி ஏன் உபயோகிக்கிறோம்
   (1) ஏனென்றால் துணி அழுக்காயிருக்கிறது
   (2) ஏனென்றால் கம்பளி உஷ்ணத்தைக் காக்கும்.
   (3) ஏனென்றால் கம்பளியை நன்றாகக் கசக்கலாம்.
2. வீட்டில் ஏன் பூனை வளர்க்கிறோம்?
   (1) ஏனென்றால் பூனை பால் குடிக்கும்
   (2) ஏனென்றால் பூனை எலி பிடிக்கும்
   (3) ஏனென்றால் பூனை கத்துவது இனிமையாக இருக்கும்.
3. பிள்ளைகள் ஏன் பள்ளிக்கூடம் போகிறார்கள்?
   (1) விஷமம் செய்யாமலிருக்கும் பொருட்டு.
   (2) போகாவிடில் பள்ளிககூடம் காலியாக இருக்கும்.
   (3) எழுதப் படிக்கக் கற்றுக்கொள்ளும் பொருட்டு
4. செருப்புகள் தோலினால் செய்திருப்பதேன்?
   1. துணியைவிட மலிவாக இருப்பதனால்.
   2. சீக்கிரம் தேயாமலிருக்கும் ஆதலால்.
   3. தோல் எவ்விடத்திலும் சுலபமாகக் கிடைக்கும் ஆதலால்
5. பிள்ளைகள் சுருட்டுப் பிடிககக்கூடாது ஏன்?
   1. சுருட்டுக் குடிப்பது மனிதர்களுக்கான வேலை.
   2. சுருட்டுக் குடிப்பது உடம்புக்குக் கெடுதல்.
   3. சுருட்டு விலை அதிகம்.
6. எழுதும் மசி கருப்பா யிருப்பதேன்?
   1 பேனாவினால் நன்றாக எழுதுவதற்கு.
   2. கைகளை சுத்தமாக வைத்திருப்பதற்கு.
   3. வெள்ளைக் காகிதத்தில் கருப்பு மை நன்றாக எடுத்துக் காட்டும் ஆதலால்.
7. ஜலம் இல்லாமல் வாடும் செடிக்கு என்ன செய்வது?
   1. இன்னும் மணல் போடுவது.
   2. ஜலம் விடுவது.
   3. பூக்கடைக்காரனை யோசனை கேட்பது.
8. வீட்டுக்கு வெகு தூரத்தில் கடு மழையில் அகப்பட்டுக் கொண்டால் என்ன செய்வது?
   1. நடுத் தெருவில் மழை நிற்கும் வரையில் காத்திருப்பது.
   2. வீட்டிற்கு வேகமாக ஓடுவது
   3. எங்காவது ஒதுங்கி தங்கியிருப்பது.
9. போலீஸ்காரனுக்கு தனி உடுப்பு ஏன்?
   1. உஷ்ணமாக இருப்பதால்.
   2. போலீஸ்காரன் என அடையாளம் கண்டு பிடிக்கும் பொருட்டு.
   3. திருடர்களை பயமுறுத்தும் பொருட்டு.
10. வண்டிகளுக்குச் சக்கரங்கள் ஏன்?
    1. சக்கரங்கள் மரத்தால் செய்யப்பட்டிருப்பதால்
    2. சக்கரங்கள் இல்லாவிடில் சாமான்கள் விழுந்துவிடும்.
    3. இல்லாவிடில் தரைமீது வண்டி சுலபமாக ஓடாது.
11. "வண்டிகள் இடதுபுறம் போகவேண்டும்" என்ற விளம்பரம் தெருக்களில் போடப்பட்டிருப்பதேன்?
    1. ஜனங்கள் எல்லாருக்கும் வலது கை வாட்டம் சாதாரணம்.
    2. நடந்து செல்பவர்கள் நடுப் பாதையில் செல்ல வேண்டுமாதலால்.
    3 இல்லாவிடில் குழப்பமும் மோதிக்கொள்வதும் ஏற்படும்.
12. மோட்டார் வண்டியைவிட ரயில் வண்டியை நிறுத்துவது கஷ்டமா யிருப்பதேன்?
    1. அது அதிக கனமாயிருப்பதால்.
    2. ரயில் வண்டியில் அதிகச் சக்கரங்கள் இருப்பதால்
    3. ரயில் வண்டியில் பிரேக் சரியாயில்லாதபடியால்.
13. "பேசுமுன் இருமுறை யோசி" என்று சொல்வதேன்?
    1. அதிக விஷயங்கள் பேச யோசிக்கலாம் ஆதலால்.
    2. சரியான விஷயத்தைச சொல்ல அவகாசமிருக்கு மாதலால்
    3. சீக்கிரமாகப் பேசுவதால் திக்கல் ஏற்படுமாதலால்.
14. தெருவில் வழிதவறி நின்ற பச்சைக் குழந்தையைக் கண்டால் என்ன செய்வாய்?
    1. அவன் வசிக்குமிடத்தைக் கேட்டு எடுத்துக் கொண்டுபோய்விடுவது.
    2. போலீஸ்காரன் உதவியைத் தேடி அவனிடம் குழந்தையை ஒப்புவிப்பது.

3. அழகான குழந்தையா யிருந்தால் வீட்டிற்கு எடுத்துப்போய் வைத்துக்கொள்வது.

15. சாதாரணமாக தந்தியைவிட தபாலே அதிகமாக உபயோகிப்பது ஏன்?
1. ஏனென்றால் கிராமத்தினருகே தந்தி ஆபீசு இல்லை.
2. தந்தியைவிட தபால் செலவு குறைவு ஆதலால்.
3 தந்தியில் பதில் சீக்கிரம் கிடைக்கும் ஆதலால்.

16. கடல் நீர் உப்பாக இருப்பது ஏன்?
1. நீர் அடியில் உப்புப் பாறைகள் இருப்பதால்.
2. பல வருஷங்களுக்கு முன் மனிதர்கள் உப்பைக் கொட்டினார்கள் ஆதலால்.
3. பல நதிகள் கொஞ்சம் உப்புக் கலந்த ஜலத்தை கடலில் கொட்டி வருவதால்.

17. உன் வரும்படியில் கொஞ்சம் மீத்து வைப்பது ஏன் அவசியமானது?
1. வியாதி சமயத்திலும் கிழவயதிலும் உதவும் பொருட்டு.
2. மற்றவர் அவ்விதம் செய்யும்படி சொல்வதால்
3. பணத்தை எல்லாம் மிட்டாய்க்கும் சாப்பாட்டிற்குமாக செலவுசெய்தால் வியாதி வரும்.

18. தெருவில் காணப்படும் பிச்சைக்காரர்களுக்குப் பணம் கொடுப்பது சரியானதல்ல ஏன்?
1. அது தர்ம சபைகளின் வேலை ஆதலால்.
2. அதனால் சோம்பலும் ஏமாற்றவதும் விருத்தியாகும்.
3. அதனால் பிச்சைக்காரர்களுக்கு வேலை கிடைப்பது கஷ்டமாகும்.

19. "ஆடத்தெரியாத தேவடியாள் முற்றம் கோணல் என்றாளாம்". இதன் பொருள் என்ன?
1. அசட்டு வேலைக்காரர் ஆயுதம் சரியில்லை என்பர்.
2. வேலை தெரியாதவருக்கு முன் கோபம் அதிகம்.
3. முன் கோபமுள்ள வேலைக்காரர் ஆயுதங்களை உடைப்பர்.

20. "ஊர் சுற்றுபவன் உருப்படமாட்டான்" இதன் பொருள் என்ன?
1. பிரயாணம் செய்வது சரியல்ல.
2. பல ஊர்கள் சுற்றும் வியாபாரிக்கு நல்ல லாபம் கிடைக்கும்.
3. ஓரிடத்தில் நிலைத்து வேலை செய்வதால் பலன் உண்டு.

21. ஒவ்வொருவரும் எழுதப் படிக்கக் கற்றுக் கொள்வது ஏன்? வெவ்வேறு காரணங்கள் எவ்வளவு எழுதமுடியுமோ அவ்வளவு எழுது.
1. ஏனென்றால்.
2. ஏனென்றால்.
3.
4.

STOP—END of Test VI

Test VII சாதாரண யோசனை

கீழ்கண்ட விளுக்களின் விடைகளில் எதுசரியான விடையோ அதன் கீழ் கோடு எழுதிக்காட்டு.

1. கோபாலைவிட கோவிந்தன் உயரம்; கிருஷ்ணனைவிட கோபால் உயரம். யார் அதிக உயரம்?
கோபால், கோவிந்தன், கிருஷ்ணன்

2. ஜெயத்தைவிட தம்பு வேகமாக ஓடுவான், ஜம்புவைவிட ஜெயம் மெதுவாக ஓடுவான் யார் மெதுவாக ஓடுவான்?
ஜெயம். தம்பு. ஜம்பு

3. அவரை இலை மூன்று பாகங்களாயிருக்கும் இந்த இலையில் ஏழு பாகங்கள் இருக்கின்றன. இது அவரையா?
ஆம். அல்ல, தெரியாது

4. இன்று ஞாயிற்றுக்கிழமை; நேற்றைக்கு முந்தினநாள் என்ன கிழமை?
செவ்வாய். வெள்ளி, சனி

5. ஜானகிக்கு மங்களம் என்ற அக்காளும் ராமன் என்ற தம்பியும் சாம்பன் என்ற மாமாவும் உண்டு. மங்களத்தின் சகோதரன் யார்?
சாம்பன், ராமன், ஜானகி

6. 5-ம் கேள்வியில் உள்ள குடும்பத்தில் ராமன் சகோதரிகள் எவ்வளவு பேர்?
ஒன்று, இரண்டு, மூன்று

7. 5-ம் கேள்வியில் சாம்பனின் மருமகன்யார்?
ராமன், ஜானகி, மங்களம்

8. வரிசையாக மூவர் உட்கார்ந்திருக்கின்றனர். ராமனுக்கு வலது கைப்புறத்தில் கோபாலனும். கோபாலனுக்கு வலது கைப்புறத்தில் கோவிந்தனும் இருக்கிறார்கள். யார் நடுவில் இருப்பது?
ராமன். கோபாலன், கோவிந்தன்

9. ஜானகியைவிட மங்களம் கருப்பு; ஆனால் பங்கஜத்தைவிட மங்களம் சிவப்பு. யார் அதிக சிவப்பு? ஜானகியா? பங்கஜமா?
ஜானகி, பங்கஜம், தெரியாது

10. கீழ்பட்டியைவிட் மேல்பட்டி சிறிய ஊர்; நடுப்பட்டியைவிட கீழ்பட்டி சிறியஊர் நடுபட்டியைவிட மேல்பட்டி பெரியதா ?

ஆம், அல்ல, தெரியாது

11. மூன்று ஊர்கள் ஒரே வரிசையில் இருக்கின்றன. சகரத்திற்கு கிழக்கே அகரம்; அகரததிற்கு கிழக்கே நகரம் இருக்கிறது. சகரம் நகரத்திற்கு எந்த திக்கில் இருக்கிறது ?

வடக்கு; தெற்கு, கிழக்கு. மேற்கு

12. ராமனுக்கும் சீதைக்கும் குழந்தை பிறந்தது குழந்தையின் பாட்டிகளும் பாட்டன்களும் உயிரோடு இருக்கிறார்கள். பாட்டிகள்; பாட்டன்கள் பெற்றோர்கள் உயிரோடு இருக்கிறார்கள். குழந்தைக்கு எத்தனை பாட்டன் பாட்டிகள் இருக்கிறார்கள் ?

2. 4, 6, 8

13. 12-ம் கேள்வியில் சொல்லப்பட்ட குழந்தைக்கு எத்தனை கொள்ளுப்பாட்டி கொள்ளுப்பாட்டன்கள் உயிரோடு இருக்கிறார்கள் ?

4, 6, 8, 10

14. மாட்டு வண்டியை ஓட்டிக்கொண்டு போகும்போது சூரியன் என் இடது கைப்புற வானத்தில் அஸ்தமிக்கக்கண்டேன். வண்டி எத்திசையாக ஓட்டிச் சென்றேன் ?

வடக்கு, தெற்கு, கிழக்கு, மேற்கு

15. கேசவன் என்னைவிட இரண்டு நாள் சின்னவன். நான் பொங்கல் தினம் பிறந்தேன். கேசவன் பிறந்த தினம் என்ன ?

மார்கழி 28, தை 1, மார்கழி 29, தை 2

16. ராமன் ஒருநாள் காலையில் விழித்துக் கொண்டு கடிகாரத்தைப் பார்த்தான். கடிகாரத்தில் இரு முள்கள் மாத்திரம் தெரிந்தன. ஆனால் நம்பர்கள் தெரியவில்லை. இரு முள்களும் ஒரே வரிசைக் கோட்டில் காணப்பட்டன. என்ன மணியாக இருக்கும் ?

$2\frac{3}{4}$ மணி, $9\frac{1}{4}$ மணி, 6 மணி, $12\frac{1}{2}$ மணி;

17. நாலு சக்கரங்களில் முன் இரண்டு சக்கரங்கள் சிறியதாகவும் பின் இரண்டு சக்கரங்கள் பெரியதாகவும் இருக்கின்றன. வண்டி ஓடும்போது எந்த சக்கரங்கள் அதிக தடவை சுற்றும் ?

முன் சக்கரங்கள், பின் சக்கரங்கள், எல்லாம் ஒரே விதம் சுற்றும்.

18. மங்களத்தின் படுக்கை அறையிலிருந்து அட்டிகை திருட்டுப்போயிற்று. அதைத் திருடின ஸ்திரீ தமிழ் தெரியாதவள். பணக்காரி அல்ல, அத்தர் உபயோகிக்கிறவள் அல்ல. அவள் அறைக்குசென்ற ஸ்திரீகள் அடியிற்கண்ட மூவர்தான்.

1. ஜட்ஜு ராபர்டுதுரை மனைவிமேரி அம்மாள். அவள் அத்தர் உபயோகிப்பது இல்லை. ஆனால் நகை ஆசை கொண்டவள்.

2. லீலாவதி. அவளுக்குத் தமிழ் நன்றாகத் தெரியாது. அத்தர் வாங்க அவளுக்குப் பணம் இல்லை.

3. சரோஜினி, அவள் ஏழை வங்காளிப்பெண் அதிக வாசனை அத்தர் உபயோகிப்பதற்காக அவள் யஜமானி அவளை அடிக்கடி கோபிப்பது உண்டு. அட்டிகையைத் திருடியது யார் என நினைக்கிறாய்?

மேரி, லீலாவதி, சரோஜினி

19. ராமனிடம் ஒரு சதுர மரக்கட்டை இருந்தது. அதன் ஆறு பக்கங்களிலும் கருப்பு பூசி இருந்தது. மூன்றுதடவை வாளினால் அறுத்து 8 சிறிய சதுரங்களாக அவன் துண்டுசெய்தான் ஒவ்வொரு சிறிய சதுரத்தின் எவ்வளவு பக்கங்கள் கருப்பாக இருக்கும் ?

2, 4, 6, 3, 1

20. நீ அடியில் 1 முதல் 9 வரை லக்கங்கள் பார்க்கிறாய். அந்த ஒவ்வொரு லக்கத்தின் கீழும் ஒரு அடையாளம் இருக்கிறது லக்கங்களுக்கு அடியில் காலியிடங்களில், அந்தந்த லக்கத்துக்கு சரியான அடையாளங்களை காட்டிய மாதிரி குறி.

1	2	3	4	5	6	7	8	9
—	N	Ǝ	L	U	O	Λ	X	Z

இதுபோல்

2 1 3 1 2 4 3 5 3 1 2 1
N — Ǝ — N L Ǝ U

3 2 1 4 2 3 5 2 3 1 4

1 5 4 2 7 6 3 5 7 2 8 5

4 6 3 7 2 8 1 9 5 8 4

6 2 5 1 9 2 8 3 7 4 6 5

9 4 8 3 7 2 6 1 5 4 6

STOP—END of Test VII

Test VIII கோர்வையாக விஷயங்களைச் சொல்வது.

கீழ்கண்ட வாக்கியங்களில் மூன்று வார்த்தைகள் பிறைக்கட்டுகளுக்குள் காணப்படும். அவைகளில் பொருத்தமான வார்த்தையை மாத்திரம் கீழே கோடு இழுத்துக்காட்டு.

பிள்ளைகள் தெருவில் விளையாட ஆசைப் (படுவதில்லை, படவேணடும், படுகிறார்கள்). வீட்டில் தங்கி இருந்து (பிள்ளைகள், பெண்கள், கிழவர்கள்) தங்கள் பொம்மைகளுடன் (அழுவார்கள். விளையாடுவார்கள். வேலை செய்வார்கள்). பெண் குழந்தைகளும் ஆண் பிள்ளைகளும் (பள்ளிக்கூடத்திற்கு. கடற்கரைக்கு; கோவிலுக்கு)ப் போய் அங்கே பாடம் (படிப்பார்கள்; கிழிப்பார்கள். கற்றுக்கொடுப்பார்கள்). சில (பொம்மைகள். பிள்ளைகள்; குழந்தைகள்) பாடம் படிப்பதில் மிகவும் சமர்த்தர்கள்; அதனால் வெகு சீக்கிரம் (கற்றுக்கொள்ளுகிறார்கள்; மறந்துவிடுகிறார்கள்; இஷ்டப்படுவதில்லை) மற்றவர்களுக்கு (படிப்பது; குளிப்பது, நடப்பது) சற்று (சுலபமாக, சந்தோஷமாக, கடினமாக) இருக்கிறது. பிள்ளைகள் (பரியவர்கள், பலவீனர்கள், வாலிபர்கள்) ஆகவளர்ந்த பிறகு அவர்கள் தங்கள் (பள்ளிக்கூடததை, பணத்தை, சட்டையை) விட்டுவிட்டு (வேலை செய்ய, விளையாட, சாப்பிட)ப் போகிறார்கள், ஆனால் அவரவர்களுக்கு ஏற்ற (சக்திக்கு, சாப்பாட்டிற்கு, வேஷ்டிக்கு)த் தகுந்த பிரகாரம் அவர்களுக்கு (வித்தியாசமான, ஒரேவிதமான, வருத்தமான) உத்தியோகங்கள் கிடைக்கின்றன. பெண்களுக்கு (அதே மாதிரியாக, விததியாசமாக, எதிரிடையாக) ஏற்படும். சாமர்த்தியமுள்ளவர்கள் (சங்கடமான, சுகமான, ஏழ்மையான) உத்தியோகங்களைப் பெறுகிறார்கள். ஆனால் (புத்திபுள்ள, யோக்யமுள்ள, மூடமான) மற்றவர்களுக்கோ அப்படிக் கிடைப்பதில்லை.

ஜனங்கள் இவ்விதம் (வித்தியாசமாக, ஒரே மாதிரியாக, சந்தோஷமாக) இருப்பது ஒருவிதத்தில் மிகவும் (அதிர்ஷ்டமானது, துரதிர்ஷ்டமானது, கெட்டது). ஏனெனில் இந்த (மனிதர்களில், உலகத்தில், வாத்தியார்களில்) பலவித வேலைகள் செய்ய (வேண்டியிருக்கிறது, வெறுப்புண்டாகிறது, தவறுதலாகிறது.)

ஜனங்களுக்கு (அன்னமும், கள்ளும், ஜலமும்) (மாமிசமும், வீடுகளும், புஸ்தகங்களும்) கிடைக்கும் பொருட்டு தானியங்களையும் ஆடு மாடுகளையும் (பிடிக்க வேண்டும், வளர்க்கவேண்டும், கற்பிக்க வேண்டும்) ஆகவே சில ஜனங்கள் (விவசாயிகள் தச்சர்கள், வைத்தியர்கள்) ஆக இருக்கவேண்டும். (பஞ்சும், நெல்லும், தோலும்) கம்பளமும் (கட்டி சேகரித்து, எரித்து) நமக்கு ஆடைகளாகி உபயோகிப்பதால் நாம் (உஷ்ணம், சுறுசுறுப்பு, குளிர்ச்சி) அடைகிறோம். ஆதலால் சில பெண்கள் (வேலைக்காரிகள், பால்காரிகள், தையல்காரிகள்) ஆகவும் சில பிள்ளைகள் (உபாத்தியாயர்கள், தையற்காரர்கள், விவசாயிகள்) ஆகவும் இருக்கவேண்டும். இல்லாவிடில் நமக்கு உடுக்க (பால், ஆடை; கம்பளம்) கிடையாது. அதுபோலவே தொழிலாளிகளும் அநேக சாமான்களை (உண்டாக்க, பயிரிட, விற்க) வேண்டும். நமக்கு (வீடுகள், மரங்கள், காய்கறிகள்) கட்டுவதற்கு (கொத்தர்கள், விவசாயிகள், சேணியர்கள்) சுகம்வேண்டும்; நமக்கு(வியாதி வாலிபம்)வந்தபோது சொஸ்தப்படுத்த (புரோகிதர்கள், குமாஸ்தாக்கள், வைத்தியர்கள்) வேண்டும்.

இம்மாதிரி பலவகையான (பள்ளிக்கூடங்கள், மரங்கள் தொழில்கள்) இருப்பதால், ஜனங்களது வேலைத் திறமையும் (ஒரேவிதமாக, வெவ்வேறாக, சுலபமாக) இருக்கவேணடும். (ஏனென்றால், இல்லாவிடில், ஆகவே) நாமெல்லோரும் (ஒரேவிதமான, எதிரிடையான, பிறயோஜனமற்ற) ஆசையும் (சாமர்த்தியமும், பாஷையும், துணிகளும்) பெற்றிருந்தால் உலகத் தொழில்களில் பெரும்பாகம் (தங்களுக்கு, எங்களுக்கு, உங்களுக்கு) ஏற்படும் அந்தந்தத் தொழிலுக்கு (விரோதமான, அபூர்வமான, சந்தோஷமான) இஷ்டமும், சக்தியும் உள்ள (மனிதர்களால், மிருகங்களால், உபாத்தியாயர்களால்) செய்யும்படி நேரிடும்.

எவ்வளவு (சாத்தியமோ, அசாத்தியமோ, ஆசையோ) அதற்கேற்றவாறு ஒவ்வொருவனும் தன் திறமையை அறிந்து சரியான தொழிலைத் (தேட, நீக்க, விலக்க) வேண்டும். எந்தத் தொழிலில் அதிக (யோக்கியதை, புத்தி, பலம்) வேண்டுமோ அத்தொழிலுக்கு மிகவும் (முட்டாளான, சந்தோஷமான, புத்தியுள்ள) ஜனங்களை நியமிக்க வேண்டும். (வாசகத்தில், கணக்கில், தையல் வேலையில்) சாமர்த்திய முள்ள பெண் சாதாரணமாக விரும்பும் தொழிலில் (தையல் வேலை, வீட்டு வேலை, சங்கீத வேலை) ஆகும். (இலக்கண, இயந்திர, விஷம்) அறிவுள்ள பையன் (இஞ்சினீர், வைத்தியர், வியாபாரி) வேலைக்குப் போகலாம். (கணக்கு, குட்டிக்கரணம், டிராயிங்) போடுவதில் முட்டாளாயிருப்பவர்கள் (பாங்கியில், வயலில், சுரங்கத்தில்) குமாஸ்தா ஆக இருக்க முடியாது. நன்றாக (எழுத, பேச, நீந்த)த் தெரியாதவர்கள் (எழுத்துக் கூலிகள், வீட்டு வேலை

க்காரர்கள், கூலிக்காரர்கள்) ஆக முடியாது. பள்ளிக்கூடப் பரீட்சையில் (தவறிவிடும், பாஸ் செய்யும், சிரிக்கும்) பையன் காலேஜில் (பந்தயம் ஓடுவதற்கு, ஆசிரியர் ஆவதற்கு, உத்தியோகம் செய்ய) நினைக்கக் கூடாது. ஆகவே இவ்விதம் ஒவ்வொருவனும் அவனவன் (சாமர்த்தியத்திற்கு, தொழிலுக்கு, சுகத்திற்கு) ஏற்றவாறு சரிப்படுத்திக்கொள்ளுவதினால் உலகத்தின் (க்ஷேமத்திற்கு, யுத்தத்திற்கு, காட்சிக்கு) வேறு (ஒன்றும், எல்லாம், இன்னொன்று) தேவையில்லை எனலாம்.

மேற்கண்ட விஷயத்தைச் சுருக்கி நீயே எழுது. அடியில் உள்ளபடி முதலில் ஆரம்பிக்கவும்:—

"ஜனங்கள், சக்தியிலும், புத்தியிலும் வித்தியாசப்பட்டிருப்பதால். .. .."

STOP—END of Test VIII

Test IX பொருத்த மில்லாததைக் கண்டு பிடித்தல்.

பின்வரும் கதையில் அநேகமாய் ஒவ்வொரு வாக்கியத்திலும் பொருத்த மில்லாத பதங்களும், பதத்தொடர்களும் அநேகமாய்க் காணப்படுகின்றன. முன்னுக்குப் பின் விரோதமாயும் இருக்கின்றன. பிழையாயிருக்கும் ஒவ்வொரு வார்த்தைக்கும் கீழே ஒரு கோடு இழு.

உதாரணம்:—மூன்று பெண்கள் இருக்கிறார்கள். அவர்களுடைய பெயர்கள் மீனாக்ஷி, ராமன், காமாக்ஷி, ராமன் என்பது தப்பு. ஏனென்றால் மூன்றுபேரும பெண்கள் ஆனால் ராமன் என்பது பையனுடைய பெயர்.

ஒரு காலத்தில் மூன்று பையன்கள் இருந்தார்கள். அவர்களுடைய பெயர்கள் ஸுப்பன், கிருஷ்ணன், ஜானகி அவர்களுடைய தகப்பனுடைய பெயர் அப்துல் கரீம். ஸுப்பனுக்கு வயது எட்டு. ஆறு வயதுள்ள கிருஷ்ணன் ஸுப்பனுக்கு மூத்தவன். ஸுப்பனுடன் இரட்டையாய்ப் பிறந்த ஒரு சகோதரி இருந்தாள். அவள் ஸுப்பனைவிட இரண்டு வயது மூத்தவள். அவள் பிப்ரவரி 31ம் தேதி இறந்தாள்.

ஒரு நாள் காலையில் சூரியன் அஸ்தமனமாகும் போது ஸுப்பன் தன் ஸகோதரி கிருஷ்ணனைப் பார்த்து, "பையன்கள் எல்லோரும் பெரியவர்களாக வளர்ந்தபோது ஸ்திரீகள் ஆகிவிடுகிறார்கள். என்னுடைய தந்தை ஒரு வைத்தியர், நானும் அந்தத் தொழிலையே செய்ய இஷ்டப்படுகிறேன். ஆகவே நான் ஒரு உபாத்தியாயர் ஆவேன்" என்றான். பிறகு அவன் மேஜையின் கீழே உட்கார்ந்து தன் இரண்டு கைகளையும் சட்டைப் பைக்குள் வைத்துக்கொண்டு ஒரு கடிதம் எழுத ஆரம்பித்தான். கடிதத்தை எழுதி முடித்ததும் ஒரு அணா ஸ்டாம்பை அதன்மேல் ஒட்டி அந்த ஸ்டாம்பின்மேல் விலாசத்தை எழுதி, கடிதத்துள் பையை வைத்து அதைத் தபால் பெட்டிக்கு வெளியில் போட்டுவிட்டான்.

வேனிற் காலத்தில் ஒரு நாள் நடுப்பகலில் குளிர் அதிகமாயிருந்தது. பூரண சந்திரன் நன்றாகப் பிரகாசித்துக் கொண்டிருந்தது. கோபாலன், ரங்கன், முத்து என்னும் அவனுடைய இரண்டு ஸிநேகிதர்களையும் அழைத்தான் மூன்றுபேர்களும் சைக்கில்களின்மேல் ஏறிக்கொண்டு நடந்து சென்றார்கள். நடுப்பகலா யிருந்ததால் மிகவும் இருட்டா யிருந்தது. ஒரு குன்றின்மேல் ஏறி அவர்கள் இளைப்பாற உட்கார்ந்தார்கள். கீழே இருந்து குன்றின் மேலே ஓடிவரும் ஒரு நதியைக் கண்டார்கள், உடனே கோபாலன் அவனுடைய சத்துருவான ரங்கனைப் பார்த்து, "நமக்கு நன்றாய் நீந்தத் தெரியும். ஆகையால் நாம் ஆற்றில் முழுகிவிடுவோம். நாம் போகலாம் வா" அப்படியே அவர்கள் போய் ஒரு மரத்தடியில் உட்கார்ந்தார்கள். 3 மணி முதல் 7 மணி வரையில் அரை மணி நேரம் பேசினார்கள். "நாம் ஒரு கட்சி சேர்ந்து விளையாடுவோம்" என்று ரங்கன் சொன்னான். கோபால் "ஆம், நாம் கிட்டிப் புள் விளையாடுவோம்" என்றான். உடனே ரங்கன் "ஆம், கிட்டிப்புள் ஆட ஒரு பந்து வாங்கவேண்டும் அதற்காக ஆறு பிள்ளைகள் தலைக்கு அரை ரூபாய் கொடுத்தால் நாலு ரூபாய் சேரும். ஒரு பந்து $3\frac{1}{2}$ ரூபாய்க்கு வாங்கினால் மிச்சம் உள்ள 9 அணா விற்கும் பலகாரம் வாங்கிச் சாப்பிடலாம்". கோபால் "இல்லை. நீ சொல்வதை நான் ஒப்புக்கொள்ள மாட்டேன். ஏனெனில் நீ சொல்வது மிகவும் சரி. உனக்கு பெருமை அதிகம் நான்தான் சின்னவன். ஆதலால் நான் சொல்வதைத்தான் நீங்கள் கேட்க வேண்டும்" என்றான். மற்றவன் சொன்னது "இல்லவேயில்லை நான் பெருமையுள்ளவன் அல்ல. ஏனெனில் வாஸ்தவமாக உள்ள என் சாமர்த்தியத்தில் பாதி இருப்பதாகக்கூட நான் நினைப்பதில்லை அதுவுமன்றி வகுப்பில் உள்ளவர்களில் நான்தான் மிகவும் தைரியமுள்ள பயங்காளி".

இதைக் கேட்டதும் மற்றவன் மிகவும் சந்தோஷமடைந்தபடியால் அவனுடன் சண்டை போட இஷ்டப்பட்டான். அந்தச் சமயத்தில் ஒரு ஜட்கா வண்டியை ஏர்க்காலில் கட்டியிருந்த ஒரு குதிரை பின்னாலிருந்து இழுத்து வந்தது. மலை இறக்கத்தில் வெகு வேகமாய் இழுத்து வந்ததால் குதிரை மிகவும் களைத்திருந்தது. "அடே! அந்த

ஜட்கா வண்டிக்காரனுக்கு ஒரு கால் இல்லை. அதோ பார் இரண்டே கால்கள்தான் இருக்கின்றன. குதிரையின் கால் மிகவும் குட்டை, தரையில் கால்கள் எட்டவேயில்லை" என்று கோபால் சொன்னான். வண்டிக்காரன் கண்கள் இரண்டும் திறந்திருந்தபடியால் அவன் தூங்கிக் கொண்டிருந்தான். பின்னாலிருந்து வண்டியினுள் ஏறுவதற்கு ரங்கன் முயற்சி செய்தான். ஆனால் வழுக்கி விழுந்துவிடவே வண்டிச் சக்கரங்கள் அவன்மீது ஏறிவிட்டன. அவனுக்கு ஒருவித காயமும் படாதபடியால் நாங்கள் மிகவும் வருத்தமடைந்தோம்.

மழை அதிகமாகப் பெய்ய ஆரம்பித்தது. இரண்டு மணி நேரம் மழை பெய்தாலும் சீக்கிரம் நின்றுவிட்டது. பிள்ளைகள் ஒருவரிடமும் குடையில்லாதபடியால் அவர்கள் நனையவில்லை, கோபால் கிழக்கே காட்டி "அதோ சூரியன் அஸ்தமிக்கிறது. நாம் மைதானத்தைச் சுற்றி நடந்துவர நேரம் இல்லை. ஆதலால் பாதிதூரம் சென்று திரும்பி வருவோம்" என்றான்.

அவர்கள் களைத்து, பசியுடன் வீடு திரும்பி வந்தார்கள். ஆனால் அவர்களுக்குச் சிரமமும் பசியும் உண்டாகவில்லை. மாடியில் உள்ள படுக்கை அறைக்கு படிகள் வழியே கீழ் இறங்கிச சென்றார்கள். தூங்குவதற்குமுன் கோபால் "நாளை ஏகாதசி ஆதலால் நமக்கு நல்ல விருந்து கிடைக்கும்" என்றான். ரங்கன் "இல்லை இன்று பௌர்ணமை ஆதலால் நாளை அமாவாசை" என்றான். பிறகு எல்லோரும் தூங்கிவிட்டார்கள்,

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NOTE.—Reprints of the above tests are available for sale. Price Rs. 3 per hundred sets.

PRINCIPAL CONTENTS FOR JULY VOL. V NO. 7.

THE TEACHING OF ENGLISH IN SECONDARY SCHOOLS by an experienced member of the I. E. S.

AN EXPERIMENT IN THE TEACHING OF ENGLISH by Mr. R. M. Savur, B. A., (Cantab.) D. E. O., Madura.

THE DALTON PLAN AND THE TEACHING OF ENGLISH by the Rev. W. M. Ryburn.

APPRECIATION OF POETRY by Mr. A. Rama Aiyar, M. A., National College, Trichinopoly.

COMPOSITION WORK IN HIGH SCHOOLS—CORRECTION OF SCRIPT by Mr. A. S. Venkataraman of Chittoor.

THE LIBRARY AND THE ENGLISH LESSON by Mr. K. Vedantadesikan, Headmaster, R. R. High School, Mylapore.

BRIEF NOTES ON PHYSICAL EDUCATION by James Buchanan, Esq., Director of Physical Education, Bengal.

SCIENCE IN SECONDARY SCHOOLS is the principal theme for the August number.

GLEANINGS.

THE DEMOCRATIC IDEAL IN EDUCATION

Has it produced the Rapprochement of Opposites, with Opportunism in Thought and Scepticism in Action? This question is sought to be answered by Mr. A. Crook in this article in *The Millgate* for March 1932.

The changes which have taken place in our educational system during the last fifty years—especially in the last two decades whatever may be their precise importance, have certainly been sufficiently novel and startling to cause our long-deceased nineteenth-century educationalist to turn over in his grave could he but see what has happened. His view, which was generally accepted, was that the only educational training required by the masses was that which made the worker into an efficient cog among many others in a profit producing machine. Education of whatever kind was to be nothing more than an instrument of class domination; a means of making the social order run smoothly and easily.

The modern view supposes that this class-biassed motive in education has for the greater part been swept aside by the surging stream of democratic progress.

The growth of the idea of democracy, the greater demand for liberty and freedom, the enfranchisement of the worker, economic and scientific advancement, are all cited as causes of both the new educational methods, and of the new motive of society or community as distinct from class. Science, sociology, modern history, geography, and literature have progressed at the expense of the once more esteemed classical tradition. Universal literacy in the form of the three R's now sheds light in places hitherto dark. The effective length of school-life for the worker is greater; the subjects taught wider in scope. The sustaining leaven of culture is spread out over a wider field by the media of the adult education classes, the Press, the Wireless, and Gramaphone, and by scholarships for working men to secondary schools and universities.

The triumph of the democratic ideal in education of the mass over the class, is described in glowing terms, and its final demonstration and proof is said to be found in the fact that the idea of cultural education for leisure is accepted in all liberal-minded circles as the apogee of educational theory and the ultimate goal. This view passes currency as a commonplace in what are called the "best educational circles". It is taken as a platitude or article of faith, dissent from which is treated as the biased outburst of a vested interest or as the protest of some hard-headed crank.

CULTURE FOR ALL

The point of view expressed above is the keynote sounded by contemporary educationalists. Scepticism and divergence of opinion in so far as they persist in any serious measure centre around the practical limitations placed by material and political circumstances limiting what is accepted by all as a fundamentally sound basic ideal. Thus the democratic ideal is embraced by progressive Conservative, Liberal and dominant working class opinon alike. The ideal is most clearly represented by the Workers' Educational Association University extension lectures, and the B. B. C. broadcasting educational scheme In the Trade Union, the political labour and the co-operative movements, it is the inspiring motive of policy. The independent National Council of Labour Colleges, though covering a fairly wide field, is tolerated mainly because its bark is stronger than its bite. To a lesser extent it is looked upon as representing a class-biased puny-minded left-wing. Culture in the sense of a knowledge and appreciation of art, literature, science, sociology, and so forth, is being, and is to be, democratised. But this culture which is now to be made available for the more capably intellectual proletariat, and indeed for all wishing to drink from its cup, is precisely the same culture which has in the past been used as a weapon on class domination by a privileged few. What was previously the culture of a class is now enthroned as a virtue in all alike irrespective of class. My lord and his farm labourer, the industrial employer and his worker stand together on the same footing as common admirers of and participants in all that is best in the past and the present; both are to enjoy their Plato or Aristotle, their Locke or Burke, their Shaw, Wells, Kipling, or Galsworthy. The better and more intelligent of all classes are joined together in one great harmony arising and built up from the best of the learning of all classes in all ages. The aim of the present and the future is to build up a new and liberal democratic art and culture which shall transcend the narrow barriers of class. Undiluted rationalism is to be the dominating principle throughout. The antiquated rule of class and

prejudice is to disappear before a greater and all-embracing common will of the all conquering empire of reason. The muddy waters of Marxian dialectics are to be purified by the savage system of a Hegelian educational paradise.

WHAT IS THE NEW CULTURE?

What is this new democratic culture? It is comprised of a sort of vertical integration of the "best of all times". It includes the best of all ages, the literature, art and learning of conservatism, reformism, and revolutionism. All are thrown together, into what appears to some people a hotchpotch of inextricable confusion. The best (and the cynic might also say the worst) of the past and the present are huddled together and served up in a vague and uninspiring mass. It is a sort of vague eclecticism; a characterisation of a universal and democratic equalitarian outlook which includes something of everything in general and nothing in particular. Modern thought has evolved to a point where it can be truly stated that something can be said for everything and anything, which is perhaps tantamount to saying little better than that nothing really conclusive can be said for anything. Political parties, Governments, and religions alike in our Western democratic states are all in varying degrees passengers in the same water-logged boat. They are vague, timid, and uncertain; hesitation and lack of confidence are the outstanding features of practical politics. Scepticism seems to have been transferred from the field of thought and speculation to the sphere of action, and the finding and assembling of reasons for doing nothing appears as the hall-mark of current statesmanship We drag ourselves along—it would be a misnomer to call it progress—by the impact and pressure of events. That has no doubt always been the case to some extent, but relatively the symptom and the disease now prevails in a more disordered and more intensified form. There is no dominant single social force guiding and directing the main currents. In so far as the democratic ideal has triumphed in education the once supreme force of faith, either in one's class or religion or in a particular ideal, which has been of such enormous importance in the past, has been weakened. A universal opportunism prevails in thought and in practical matters; we find it in politics, art and culture generally. Things once considered different and conflicting, both in theory and in their practical effects are now combined and jointly worshipped before a catholic educational altar. This grand rapprochement of opposites is paid homage to in Fascist Italy and democratic Britain alike. We have scientific religionists and religious scientists; community-minded capitalists and unclass conscious socialists; Conservative co-operators and non-political Trade Unionists; international nationalists and national internationalists; democratic aristocracy and aristocratic democracy.

Educational progress during the last half a century has brought us to a state of affairs where more than ever before paradox and illogicality is the commonly accepted thing. The same books, the same authorities, the same artists, are cited in argument to justify quite different and opposed things. Has this undermining of faith, this weakening of that believing emotional inspiration to action, anything to do with the general existing unsatisfactory condition of world affairs generally? If so, is the present uncertainty merely a troubled prelude to still greater achievements and a different alignment of the democratic ideal? Or, finally, is it merely a transitory phase of unbelief to be sooner or later replaced by some great renaissance which will make way for fuller play for the emotional inspiration of faith; which will allow to thought and action a greater degree of certainty and conclusiveness in place of the uncertainty of the present?

SCHOOL MEALS

Sir Charles Travelyan, while opening the second day's proceedings of the Public Health Congress and Exhibition at the Royal Agricultural Hall, Washington on the 18th Nov. last, said there was nothing he watched and encouraged with greater zeal as Minister of Education than the provision of meals for children. He wished the midday meal could become a normal factor in all schools, as it was becoming in some. It was not only necessary for the health of the poor child, but also because a hot meal was immensely better than the best cold sandwich.

In Kent last year there were 43 rural canteens for the supply of school meals, which were largely self-supporting, providing a two-course meal at 3d a day. Of the 435,300 meals served 15,000 were free, the grant being only £714. The supply of milk to school children had received a great impetus from the campaign of the National Milk Publicity Council since 1923. It was estimated than this scheme now applied to about 500,000 school children, compared with 403,000 six months ago, in the areas of 80 local authorities.

Sir Charles Trevelyan quoted an instance in one area of a number of children suffering from malnutrition who were granted a daily supply of milk free of charge. Each child under eight years received half a pint daily and over that age a pint. At the beginning of the experiment the children were on the average one inch shorter and 31 lbs. lighter than the normal children but in the seven months during which they received the milk ration they reduced the gap between them and the normal children by 40 per cent.

HEALTH NOTES FOR TEACHERS.

(From Various Sources.)

(By T. N. S. R.)

List of habits to be established in five and six year old children by parents, and to be steadily pursued and emphasised by the teachers in schools:—

The American parents and teachers see that the child:—

1. Sleeps twelve hours every night with open windows.
2. Bathes regularly every morning.
3. Uses individual towel.
4. Wears proper clothing, removing day clothes and wearing night clothes at night.
5. Uses toilet properly and regularly.
6. Washes hands after toilet
7. Eats only at meals time.
8. Drinks the proper quantity of milk and water daily.
9. Eats some fruit and vegetables daily.
10. Is sparing in the use of sugar and sweets.
11. Uses money given to buy lunch in the right ways.
12. Plays part of every day out in the open.
13. Avoids getting wet and removes damp clothes promptly.
14. Shows no fear of animals, darkness, thunder or storms.
15. Goes home directly from school.
16. Comes to school regularly and punctually.
17. Is careful and watchful in crossing streets and boarding cars.
18. Carries out instructions of doctor, nurse and teacher
19. Does not take or destroy the property of others.
20. Does not go too often to moving pictures.

(Am C. H. Association Bulletin).

My Health Habits. (Book I, 149 pp. II 200 pp. III 238 pp. (Prices. 80, 88 and 96 cents respectively) By C. T. Whitcomb and E. E. Townsend. (Rand. McNalley. New York):

These Health readers for the worker acts as the link between Home and school and interprets to the parents the needs of the defective children and the parents' duties in terms of human fellowship and understanding. Begun in 1909, the movement has made enormous advances during the past 23 years in the direction of improving child health.

In London every school child has a medical inspection four times during his school life. The first is when he enters upon the school career and the second at the age of eight; the third at the age of twelve and the final one when he is about to leave the school. The parents are invited to attend these medical inspections and about 75 per cent of the parents respond. A member of the care committee is also present.

25 routine cases are examined at each sitting, and in addition a limited number of special cases. Children requiring treatment and correction are re-examined the following term: If defect is still present, they are referred for re-examination after Six months. The care committee gets busy and active over such children during the period.

Is not this indeed, a great adventure, this work with and for potential citizens? Louis Pasteur said "When I see a child, he inspires me with 2 feelings: tenderness for what he is now and respect for what he may become hereafter, "The future of our children is our greatest concern. Is not the splendid service of the army of volunteers working on the care committees of Londons' schools, a challenge to us, here in India, to make greater use of the talents and resources of those who would gladly serve as volunteers in developing our potential citizens, if only they were shown the way?

The Success Family

The *father* of success is work; The *mother* of success is Ambition; The *oldest son* is common sense; Some of the *other boys* are Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm and co-operation

The *oldest daughter* is Character; Some of *her sisters* are Cheerfulness, Loyalty, Courtesy, care Economy, Sincerety and Harmony. The *Baby* is opportunity.

Get well acquainted with the "OLDMAN" and you will be able to get along pretty well with the rest of the family

Health Messenger.

EDUCATIONAL NEWS BULLETIN

[Issued under the auspices of the All-India Federation of Teachers' Associations by the Association of Editors of Educational Journals in India, 41, Singarachari St., Triplicane, Madras.]

No. 6. June 1932.

DELHI.

A severe heat wave is passing over Delhi and its neighbourhood, the temperature rising to 120°. Several deaths are reported each day. Acting on the advice of the Municipal Health Officer, all the schools in Delhi have changed their working hours. The schools will close at 10-30 a.m. June is a very hot month. In the interests of young pupils, it is suggested that schools change their working hours working only in the cooler hours of the day.

UNITED PROVINCES.

1. Powers of chairmen of Education committees of District Board are being gradually cut down. Sometime ago the headmasters of vernacular middle schools were given the power to select books for their schools. Now the Department itself has decided which books of which publisher will be used as text in primary classes.

2. A little before the A. V. schools closed for the summer vacation, the Inspector of Schools, Benares Division, launched on an interesting experiment of supplying sprouting gram to scholars in the mid-day recess. Boys are reported to have taken to it with much liking.

3. The new edition (1932) of the Education Code is out. It is reputed to be the best of all Educational Codes in the country. It is noteworthy that powers of heads of schools in matters of internal administration have been defined. This is expected to save the heads of institutions from unauthorised raids of managing committees in this respect.

4. Speculation is much rife regarding the proposed legislation to compel the Allahabad and Lucknow Universities to have honorary Vice-Chancellors. Educationists like Dr. Ganeshprasad and Dr. Tarachand are arrayed on opposite sides.

5. June is the month of anxiety for teachers. Notices to quit are the order of the season. Even the most insignificant members of managing committees suddenly grow important. A very interesting case concerning the N. R. E. C. College, Khurja is engaging attention at present. The Principal allowed a Mushaira to be held in one of the College hostels. A local watchmaker perhaps suspected by students to be an informer was belaboured by boys. Some teachers including the Superintendent of the hostel got involved and had to leave. Certain members of the managing committee holding the Principal rather than the teachers responsible for the whole thing have resigned thus causing an impasse. Developments are being watched even by The Leader ordinarily accused to be indifferent to teachers' lot.

6. Due to representation of the U. P. Secondary Teachers' Association the Government has agreed to effect a 10 p.c. cut on the Government grant-in-aid rather than on teachers' salaries as was previously proposed.

BOMBAY.

When about a month ago it was announced that Sir Dorab Tata had made a trust of his property—about 3 crores—no one had any idea that that announcement was soon

to be followed by the announcement of the death of Sir Dorab Tata and the conditions of the trust were discussed in newspapers where it was maintained that a good part of the trust money should be ear-marked for the benefit of the Parsee community.

This is the second big endowment for charities on a cosmopolitan basis, the first being the well-known N. M. Wadia charities, and it is worth noting that both of them are made by Parsee millionaires—India owes a lot to the foresight, courage and patriotism of the late Sir Jamshed Tata and on his death his mantle had deservedly fallen on his two sons who maintained the high traditions of their illustrious father. It was the Tatas who gave India its Iron and Steel Industry and it was they who founded and helped to maintain the Indian institute of Science at Bangalore, a premier institute of research in Chemistry and Electrical Engineering. There is hardly a line of trade where the Tatas do not have a prominent share and by their enterprise they have given India some notion of what real industrialism may mean. The Tata Hydro-electric works, the Tata Oil Mill Industry, the Tata construction syndicate, are some of their well-known undertakings and recently they were planing to run an air line across the country from Karachi to Bombay.

Sir Dorab Tata who died of heart failure on the 3rd of June was the last of the famous house of Tatas, there being no male member now left to continue the line for Sir Jamshed. Ever since his wife's death last year Sir Dorab had been anxious to make some kind of settlement of his properties and a trust deed was duly executed on March 11. It follows the same lines as those of the Wadia charities, the funds being utilised without any consideration of caste, creed or race. Sir Dorab has also set apart a sum of Rs. 2500,000 for instituting scholarships for research in what are commonly known as incurable diseases. Born in 1859, Sir Dorab was 73 years old when he died. His death creates a gap in the public and industrial life of Bombay which may not be filled for years.

MADRAS.

1. The results of the S. S. L. C. examination conducted by the Government have just been published. While there is a fair amount of satisfaction at the results, still there are several cases of real hardship and the moderation Board appointed by the Universiy of Madras has recommended certain modifications in the rules of eligibility. A meeting of the syndicate is expected to come off on the 25th June, after which a supplementary list of eligibles will be published.

2. A conference of medical Inspectors of schools will be held early in August. The Minister for Health is expected to open the conference and Major. J. R. D. Webb, Director of Public Health, to preside. The Minister for Education will watch the conference. This conference is arranged in good time as it is expected to throw light on the results so far achieved by the system of Medical inspection in schools, and make valuable suggestions for more effective medical Inspection.

3. The Government of Madras acting on the recommendations of the Retrenchment committee have ordered that one teacher in every Government secondary training school for men be retrenched. It is estimated that this will result in an immediate saving of Rs. 50,000 and an ultimate saving of Rs. 75,000 per annum.

The salaries of teachers in Government employ have already been subjected to the 10 per cent cut and this measure is expected to increase the quantity of work of teachers. Thus underpay and overwork will be the result of the economy measure. Will it lead to better results?

4. The Y. M. C. A., Madras conducted its annual Summer school of Music this year also. A large number of Women Teachers attended the school.

TEACHERS' BOOK SHELF

A School History of India prepared in accordance with the syllabus issued by the Director of Public Instruction, Madras, for the "A" Group of the S. S. L. C. scheme, by M. S. Ramaswami Iyengar, M.A., Chief Lecturer in History and Economics, Maharaja's College, Vizianagaram, with a foreword by Mr. K. A. Nilakanta Sastri, Professor of Indian History, Madras University. Publishers, Messrs. Srinivasavaradachari & Co., Crown 8 vol. pp. 467.

This book is the work of an author who has already made himself known to the educational world. He has endeavoured to derive additional strength by getting a foreword from the Professor of Indian History, Madras University. The author is to be congratulated much on the method of his appearance before the public. He has clung most faithfully to the syllabus. He has divided the chapters into proper sections and he has occasionally drawn attention to points of research by footnotes and small printing There are more than two dozen maps and each period is provided with a chronological table The author has apparently no belief in illustrations or index. It is hoped that the next edition will supply the defects. The book deserves the support of teachers as it can be safely placed in the hands of boys.

V. R

A History of India, by C. S. Srinivasachari, Professor, Annamalai University, Publishers, P. Varadachari & Co, Crown 8 Vol. pp. 414.

This well-printed book is intended for the S. S. L. C. and Matriculation students. It has been based on the syllabus prepared by the S. S. L. C. Board. The author has taken care to combine the *necessary* details of fact with the evolution of culture, to maintain the proper proportion in stress between North and South India and to show the influence of Geography on History. There are 4 maps to illustrate the Hindu period, 4 the Muhammadan period, and 5 the British period, besides a map to show the Physical features. There are 11 other illustrations in addition to two representations of coins in the Hindu period; 15 illustrations in the Muslim period; and about 25 illustrations in regard to the British period. The end of each period is provided with a 'detailed chronological table. The author has drawn attention to salient features by attractive printing. The book well serves its purpose and is eminently fitted to be placed in the hands of the High school boys. The want of index and occasional difficulty of language must be remedied in the 2nd edition.

V. R.

Everyday Art at School and Home by Miss. D. D. Sawer with a foreword by Sir Michael Sadler, C.B., C.S.I., Publishers B. T. Batsford, Ltd., 94, High Holborn, London. Price 12sh.

As early as 1870 Ruskin observed, "I think that general public feeling is also tending to the admission that accomplished education must include not only full command of expression by language but command of true musical sound by the voice and of true form by the hand." But even to-day in the year 1932, general public opinion can hardly be said to admit that the training of hand and voice and mind are equally important functions. Unfortunately the modern school is scandalously over-emphasising the training of the intellect and is neglecting the equally important emotional and artistic side of our pupils' nature. It is however something to be happy about to learn that the new Education movement is seeking to set right the defect.

One of the most urgent needs of modern life is a knowledge of new and satisfactory ways of spending leisure. Man's happiness and his sense of satisfaction will depend to a large extent on his interests out of working hours. It should be the purpose of modern education that our pupils should be trained to a wise use of leisure. In this age of machinery there is little scope for the developement of arts and crafts. But in schools youth can still keep its inventive and creative powers alive; hence in schools, if art could be linked more closely with education in its broadest sense, a love of beauty, could be fostered and it may also help us 'to solve the problem of an education for leisure of the person who is condemned to a life of monotonous toil by the mass production methods of a machine age.'

In her preface to this interesting and valuable book, Miss Sawer says that this book is designed 'entirely for children and beginners and those who educate them, to stimulate that need for expression, that becomes evident in their 'scribble' drawings and to lead it forward upon sound lines bringing the joy of Colour, Rhythm, and Creative work into their every day life'. The book is an attempt

to spread the love and practice of art throughout school life merging into play-time and on into home recreation home crafts and the delight of outdoor sketchings. It contains a large number of practical suggestions which, it is hoped, will help parents and teachers to foster the child's love of drawing from infancy, so that it may grow with him, and afford him not only another means of self-expression and usefulness, but also in later years a true perfection of Beauty in its varied manifestations.

After a general introduction, the book is divided into 8 sections dealing with (1) medium of expression; (2) design in the upper school; (3) colour and its educational value; (4) figure drawing; (5) plant drawing and its educational value; (6) object drawing and its educational value and use in adult life; (7) drawing exercises and home life; (8) teacher's theories.

The book is written in an easy and original style. It is interspersed with suitable verse quotations and is crowded with useful hints, theories and devices for holding the interest. It is profusely illustrated containing in all about 600 illustrations calculated to appeal to the imagination of the child. We can well say. with Sir Michael Sadler that this is a 'Jolly book.' Teachers and parents who love children will find this book a very useful companion and guide. Considering its utility, its price 12sh. 6d. should be considered to be very cheap. This is a book which must be in the shelf of every one interested in children.

S.

Educational Survey. Vol. III. No. I. March 1932. Published by the Secretariat of the League of Nations, Geneva, single copy, 2sh. or $0.50.

About six years ago the council of the League of Nations appointed a sub-committee of Experts to consider and report on the question of acquainting the young with the ideas of the League of Nations.

The committee of experts passed many resolutions and the Educational Information centre undertook certain enquiries with a view to giving effect to these resolutions. The current number of the Educational Survey contains a general review of that work. It includes the circular letter and questionnaire sent to Governments on the training of Secondary and Elementary school teachers who are to instruct young people about the League; the text of the memorandum addressed to institutes for the scientific study of International relations; the resolutions adopted in Paris in February 1932 at the meeting of Committees of Experts for the Co-ordination of centres of teaching material and the revision of school text-books. It also includes an interesting article by Prof. Zimmern, Professor of International Relations in the University of Oxford. His article is a critical survey of the work of the Sub-Committee of Experts. He makes a number of valuable suggestions for the proper method of making young people realise the necessity for international co-operation and for developing the international sense in them.

Part II of the Survey contains extracts from a Report of Instruction on the subject of the League of Nations prepared by the Board of Education. This is a document which provides practical help for all those interested in promoting the League ideals. Stephen King Hall writes 'on British broadcasting and the child' in which he points out how the B. B. C. draws the attention of the coming generation to the work of the League and attempts to inculcate an international outlook, pointing out to them that the world is an economic unit.

It is accepted on all hands that Education must fit our young men for an era of peace for, the events of 1914-1919 have impressed all with the necessity for avoiding war. The League of Nations is an institution with the avowed object of ushering in this new Era of Peace and No War It may be that as at present constituted it may not be assured of rapid success. But its ideal is noble and the younger generation in their formative period, ought to be educated in these ideals so that, when they come to shape the policy of the League, its success may be assured. We have pleasure in commending this number to the attention of all educators.

S.

Editorial

THE WORK AHEAD

As many as seventeen resolutions have been adopted at the last provincial educational conference held at Madura. Some of these, such as those on *Provident Fund, Chief Superintendentship,* and *Working days,* are more or less in the nature of requests, and it should be easy for the department to look into such representations and do the needful. There are one or two resolutions relating to the *conditions of service* and it will be admitted that a clear case has been made out for the immediate consideration of this question. Teachers are not crying for the moon and the scales of salaries proposed for the different grades are undoubtedly moderate. The authorities are not unaware of the unsatisfactory conditions under which teachers have to carry on their work. It is against all cannons of sound administration to expect the education system comprising thousands of elementary schools and hundreds of secondary schools controlled by different agencies to work smoothly and efficiently in the absence of a code of service conditions. The return for the large expenditure on public education will be certainly more satisfactory and the wastage on all accounts will be considerably less if the authorities and the public care to realise the necessity for securing and retaining the services of an efficient and contented body of teachers. The policy of "Let alone" has proved disastrous. South India could easily have made better progress if only the authorities had chosen to turn to good account its splendid material. The time has come for the Government to take into consideration the question of conditions of service and examine the suggestion for the introduction of a bill towards this end. In the meantime, it is necessary that the suggested alterations in the existing scheme of contract should be immediately made so as to make it possible for the teacher to proceed with his work in an unperturbed manner.

Resolutions that are discussed at a conference usually serve a double purpose. They are to give the public an idea of the sustained and valuable work of which a professional organisation is capable. They are at the same time intended to place before the profession a constructive programme of work in the sphere of education. This time, next year, the public will begin to judge how far the members of the profession have been prepared to respond to the call of the Union. If teachers and schools could look ahead, they will see the necessity for taking definite steps towards enabling every pupil to acquire at least a working knowledge of an all-India language like Hindi. Much could be done with regard to the adoption of the medium of the mother-tongue if teachers think for a moment the present wasteful method of imparting instruction through a foreign medium. Even in the matter of vernacular technical terms, it should be within the power of a body of teachers to introduce suitable terms and again give wide publicity through our journal. We are not sure whether the conference resolution on S. S. L. C. scheme will give satisfaction to the different sections of teachers. No one will quarrel seriously with the decision of the conference, as it is no doubt undesirable to think of any modification in the revised scheme so soon after its introduction. The conference has however failed to consider the implications of the following words in the resolution: "With such changes in the syllabuses in the different subjects as may serve (1) to promote the growth of proper methods of teaching in schools and (2) to lighten the burden of the curriculum on the pupil". The deletion of

these words would have removed any chance of misunderstanding the attitude adopted by the conference. It is surprising that the scope of the resolution is sought to be still further extended by the insertion of the following amendments: "To eliminate gradually the domination of the examination ideal and substitute new education ideals and (4) to promote the health of pupils". We leave it to our readers to read the resolution along with the amendments and to see whether all the four points referred to in the resolution can ever be achieved by 'such changes in the syllabuses in the different subjects'! Members know that nothing short of a thorough revision of the scheme as a whole will help us to gain the ends in view. Unconsciously the conference has laid itself open to the criticism that, while it is anxious to claim credit for noble ideals and sentiments, it is not willing to face the situation boldly and to tackle the problem. This criticism will not be considered unfair when we find neither definite changes in the syllabuses proposed on the spot nor a competent agency set up to undertake the task. Now that the idea of revision has not been found acceptable, it is hoped that the affiliated guilds will not be wasting their time in suggesting minor changes here and there.

The resolution on the formation of a *Secondary school Managers' Association* will be appreciated by the managing bodies and an association of the type proposed will help the authorities and managing bodies to understand each other and to run the institutions in a true spirit of partnership. The second resolution on the appointment of a committee of Enquiry to 'examine the methods of gradually transforming the relation between the Government and the several private agencies' is far too vague. We may perhaps be asked whether this topic comes within the province of the Union. Managers may regard that this question can be more appropriately handled by them. A committee of Enquiry in which no managing body is officially represented will be seriously handicapped in its work.

We appeal to teachers and teachers' Associations to acquit themselves with the resolutions passed at the conference and to stand by them loyally. When they find any point or resolution requiring reconsideration, they may express their views in the columns of our journal and bring round other members to their way of thinking.

STANDARDISATION COMMITTEE

Our readers would have read the report of the Standardisation Committee which appeared in our May issue. It contains valuable information regarding the economic condition of teachers. The committee regret that only seventy-nine institutions sent replies to the questionnaire. The value of accurate statistics has yet to be appreciated by teachers in South India. Our representation for the improvement of the conditions of service will not be taken seriously unless it is possible for us to place before the authorities unassailable figures. We appeal to the teachers in aided schools in the different districts to furnish the information desired by the convener so that it may be possible for the committee to understand the condition in each district and give it the proper place in the classification schedule. It is obvious from the report that the help which the aided schools receive from the Government in the form of teaching grants is very meagre and amounts to only 18.5 per cent in the case of aided secondary schools for boys. We should invite the attention of the managing bodies and the authorities to the observation in the report regarding *leave rules, standardised scales* and *Provision for old age.* Schools which can offer no scales of salaries, and which can make no provision for leave rules, and old age are not likely to attract and retain capable teachers. The teacher is bound to do his best for the institution but the mana-

ging body must be prepared to fulfil its obligations and to see that the teacher is kept above want. When the full report is received, the managers will be able to have an idea of the requirements of the school and to press upon the government the necessity for the enhancement of grants.

SCHOOL BUILDINGS

The recent storm in the West Coast is reported to have caused serious damage to school buildings. It is alarming to learn that many school buildings have collapsed under the fury of the elements. Year after year, we read reports of several buildings collapsing in that area during the monsoon months. It is high time that the question of buildings with particular reference to educational institutions were carefully investigated by an expert Committee of Engineers. We are aware that before granting recognition to a school, the education department satisfies itself that the school building is in accordance with the regulation plans thus assuring proper ventilation and lighting. But incidence of severe cyclones accompanied by heavy rains is so frequent in the West Coast that other questions like height of buildings, ground area, *building materials*, etc., should be carefully investigated. In the interest of the safety of a large number of young pupils we trust the Government will immediately take up this question.

RETRENCHMENT AND EDUCATION

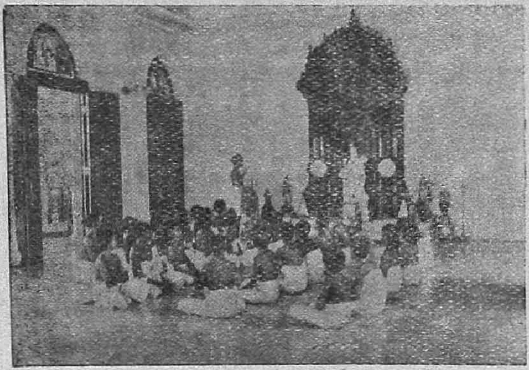
In spite of protests from different quarters the Government is pursuing its policy of retrenchment. In a recent communique, the department has ordered that one teacher should be retrenched in each of the 50 Government training schools for men. We hope that before passing the order the Government had carefully weighed the results of such a measure. It cannot be said that till now these schools have had a superfluous member on the staff. Even at present it is urged that in training schools much of the work is of such a routine nature that no educational experiments could be undertaken in them. But if they should be understaffed, as this measure seeks to make them, the work would surely suffer seriously in quality. We believe the department would consider this aspect of the measure and take adequate safeguards.

Another economy measure of the education department, also based on the recommendations of the Retrenchment Committee is the abolition of medical inspection of school children in Government schools and the stopping of grants on this account to aided schools. It is something to note that it is a temporary economy measure to be in force only as long as the present financial stringency lasts. In making this recommendation, the Retrenchment Committee observes: "The Committee understands that the recent innovation under which Medical inspection has been made compulsory in secondary schools and in elementary schools in compulsory education areas and a portion of the cost is paid for by Government, is not producing results of *sufficient practical value* to justify its continuance during the present financial stringency." We are not aware when and how the results of the scheme of Medical Inspection in schools were assessed. One would like to know if the observation that it is not producing sufficient practical value is based on any scientific study of the data collected during the last few years. In this connection it is interesting to know what Mr. T. S. Ramaswami Aiyar says in his dissenting minute to the report: "Medical Inspection in Schools has come in only recently and it is too early to condemn it on the ground that the results attained have not been commensurate to the expenditure. It is reactionary to throw on the parents and managements of aided schools, the whole of this expenditure. The present system should be continued." After all, the amount spent on Medical Inspection in aided secondary schools is only about Rs. 14,000. Even grant-

ing that the results do not justify this expenditure, we are amazed at the remedy suggested viz., abolition. We hope that Government is aware of the immense benefits to the nation from a properly planned scheme of medical inspection. If the present methods are not producing effective and valuable results, the remedy lies not in the giving up of the scheme but in the devising of an improved system. If the principle that even beneficial measures, if they did not produce within a short time great good should be abolished were accepted, one would like to know which section of the education department could survive the 'Axe'. The Government will be well advised to revise its order and we hope that the conference of Medical Inspectors which is to come off in August will make effective representations and suggest methods of improving the present system of medical Inspection.

S. I. T. U. PROTECTION FUND.

The statement of accounts of the Protection Fund published in page 249 of the S. I. T. (Vol. 5. No. 5) relates to the period 1st Jan. '32 to 31st March 1932.



Prayer Hall
RAMAKRISHNA STUDENTS' HOME.

THE S. I. T. U. PROTECTION FUND

1. The undersigned regrets very much to inform the members of the Fund, of the death of Mr. R. Gopala Krishna Aiyar, Assistant Master, Victoria Memorial High School, Bodinayakanur, Madura District, on the 10-5-32 at the age of 42. (Intimation reached the office on 25-5-32).

2. He had paid to the Fund only a sum of Rs. 31. As soon as the necessary death claim documents are received his nominee will be paid Rs. 401-8-0. He joined the Fund on 2-5-1929.

3. Need it be said that it would have been possible for the Fund to have helped the distressed family more substantially if the strength had been *one thousand.*

Triplicane.
15-6-32.

R. RAMAKRISHNAN,
Hon. Secretary.

22. VI. 32.